



THE
CORRECTED ENGLISH
NEW TESTAMENT

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NEW TESTAMENT

A REVISION OF
THE “AUTHORISED” VERSION

(*BY NESTLE'S RESULTANT TEXT*),

PREPARED WITH THE ASSISTANCE
OF EMINENT SCHOLARS,

AND ISSUED BY

SAMUEL LLOYD,

A LIFE GOVERNOR OF THE BRITISH AND FOREIGN BIBLE SOCIETY,

AS

His Memorial of the Society's Centenary, 1904.

WITH PREFACE BY THE BISHOP OF DURHAM.



Multæ terricolis linguæ, cœlestibus una.

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DEDICATED

‘TO THE GLORY OF GOD’

I. COR. X. 31

DEDICATORY NOTE

FOR many years the writer has ardently desired that the English reader should have the Holy Scriptures in a form more attractive than that of any of the current versions. A presentation of the Scriptures at once faithful and readable—the pure word of God in pure English—he believes to be one of the great religious needs of the nation in the present day.

This need, it appears to him, can be best supplied by an adequate correction of the ~~worthily~~-venerated Authorised Version, a correction which should include :—

- (1) The removal of the many admitted defects of that Version as a representation of the Sacred Text, in the knowledge and interpretation of which so great an advance has been made during the last three hundred years.*
- (2) A revision of the English which shall give the present-day reader a freer access to the meaning, and a higher appreciation of the literary quality of the original.*

Feeling with many others that what is known as the Revised Version has proved to a great extent a failure in the latter respect, the writer, in the year 1901, urged upon the Committee of the British and Foreign Bible Society the desirability of bringing out, in 1904, a new revision of the English Bible as a memorial of the Society's Centenary. But difficulties stood in the way of the acceptance of this proposal.

The writer, therefore, commenced the work independently, and by the zealous co-operation of a number of Biblical scholars and

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experts in English, he has been enabled to bring out this Version of the New Testament as an illustration of the kind of Revision he thinks desirable, and as one of the thank-offerings made in celebration of the first hundred years' work of a Society with which it has been his privilege to have been associated for more than half a century.

It is his earnest hope that this attempt to show the possibility of popularising without demeaning the Sacred Scriptures, and of correcting without defacing the Version so worthily beloved, will meet with such acceptance that the Society may yet be induced to take up the work.

S. L.

BIRMINGHAM, ENGLAND, 1904.

PREFACE

BY THE RIGHT REV. HANDLEY C. G. MOULE, D.D.,
BISHOP OF DURHAM

I HAVE been invited to write a short Preface to 'The Corrected English New Testament.'

Some few months ago I was favoured with a sight of the work in its then stage. To contribute anything worth calling collaboration was altogether out of my power in a life already occupied to the full. But I was able to examine the work and to inform myself on its main principles in a way which won for it my strong interest, and, upon the whole, my deliberate concurrence with its idea and programme.

I say 'upon the whole,' for it is inevitable, in a literary matter of this importance, that there should emerge differences of judgment in detail. The very grave and important question of the Text adopted is, for me, one of these.¹ I value—and constantly use—Dr. Nestle's Greek Testament. But I confess to a great reluctance to admit all the main conclusions which Dr. Nestle records, for example, upon the closing verses of St. Mark.² Again, some of the deliberately adopted methods of the present Translation do not command my full assent.

Here and there, to my mind, the transposition of words and phrases,³ with a view to a result in the English more harmonious to the general reader, has been carried too far. And I cannot but think that it would have been better to follow both the Authorised and

¹ See Introduction, pp. xviii. and xix.

² See footnotes at the end of this Gospel.

³ See Introduction, p. xiv.

the Revised Versions in declining to use a capital letter (He, His, instead of he, his) with the pronouns referring to the Divine Being, simply because in some places this must involve interpretation rather than translation. (The Translators carefully explain their principle in using a capital with pronouns referring to the Divine Father and not with those referring to our Lord Jesus Christ,¹ and have made their orthodoxy unquestionable. But this is by the way.)

When I have stated these drawbacks, however, I am the freer to express my great satisfaction with the work, taken as a whole. I regard it as a very important and faithful contribution to the great and necessarily gradual work of providing an ultimate ideal English Bible.

The Translators have put before themselves what seems to me a felicitous aim.

The Revised Version, quite invaluable for purposes of verbal study, is always present to them as a caution and stimulus in the way of accuracy. It has inspired them with a large and abiding consciousness that one sine quâ non for good TRANSLATION is the grammatical precision which is expressed in good CONSTRUCTING.

On the other hand, they are never forgetful that to CONSTRUCT is not necessarily to TRANSLATE. It is only too possible so to word the results of grammatical precision as to produce a sentence which, by a certain cumbrousness and angularity, does not truly express the whole form and substance of the original.

Therefore, as it seems to me, the Translators, in this work, have had before them, as their basis, rather the Authorised Version than the Revised, and have aimed to preserve to the utmost the noble general form of the older Version, while not less anxious than the great scholars of the Revision to produce a result that should be not only accurate, but, to the common mind, intelligible.

¹ See Introduction, p. xvi.

PREFACE

It is not altogether easy for me, a Bishop of Durham, to write any sort of criticism of that memorable Version—the Revised—in which my two eminently-great immediate predecessors had so extremely important a part. But they would have been the first to wish every student to express an opinion absolutely free, so that it were not hasty. And I feel compelled, after years of use of the Revised Version of the New Testament, to own to the conviction that while it is beyond all praise as an aid to study, it seriously lacks that ENGLISH FELICITY, if I may use the phrase, which should entitle it to take the place of the Authorised Version in our national heart.

That defect, in countless instances, the present Version appears to me to remedy, while its authors have also brought to bear on their work the unquestionably maturer knowledge of Greek which has accrued since the early seventeenth century, and of which the Revised Version is so fine a monument.

It is with a deliberate and thankful Godspeed accordingly that I see ‘The Corrected English New Testament’ set out upon its way to carry to English readers a reverently amended presentation of that sacred Greek which gives us, in the noble phrase of Gregory the Great, COR DEI IN VERBIS DEI, ‘God’s heart in God’s words.’

HANDLEY DUNELM.

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THAT the 'Authorised' Version, with all the great qualities which have endeared it to the English people, is not in these days an adequate representation of the Greek Testament, will hardly be disputed. Besides the changes that have taken place in the last three hundred years in our own language, we have to consider the vastly larger knowledge we now have of the actual text of the sacred writers. We must bear in mind too, that, great as are the merits of the 'Authorised' Version, its English is not faultless; while its diction, to the modern reader, is in many places obscure.

REASONS FOR THIS WORK.

Such considerations led to the work known as the 'Revised Version' of the Bible. The New Testament portion, which had engaged the attention of the greatest Biblical scholars of the time, appeared in 1881. The care and labour bestowed upon this revision are indisputable. Yet it is generally acknowledged that the result is disappointing. The Revisers were undoubtedly strong in Greek. But their revision, while it gives abundant evidence of a scholarly and conscientious study of the original, cannot be accepted as conformed to the standards of the purest English.

The present version is the result of an endeavour to supply what is wanted; that is, a version of the New Testament which, while being faithful as a translation, shall present the words of Evangelists and Apostles in English as pure and harmonious as may be attained. To perfect so large a project is almost beyond hope; but those who have co-operated in this work trust that the result of their efforts will at least advance the cause they have at heart.

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THE AUTHORISED VERSION THE MODEL.

It was the great desire of the General Editor and his colleagues to depart no farther from the language of the 'Authorised' Version than was absolutely necessary for carrying out the plan of the work. They shared the general feeling of their countrymen that, for the elevated but simple diction in which alone such lofty themes can be worthily treated, no better model is to be found than the Bible of their fathers. They strove, therefore, reverently to adapt, rather than rashly to supersede, its language.

But, as other Revisers have found, the progress made since 1611 in the ascertainment of the Greek text has rendered it necessary in many cases to recast, and in some to abandon, favourite passages and familiar phrases; while consistency in the revision of the English has involved other alterations in wording or in the order of the words.

All these changes have been made with reluctance, and only after full consideration. It is hoped that none of them will be hastily condemned, and that ultimately most, if not all, of them will justify themselves to the reader by their faithfulness to the truth and the new and clearer light they throw upon it.

NEW FEATURES.

A feature of this work is the large number of transpositions of words and phrases. In a language like the English, almost without inflections, clearness must largely depend upon the correct placing of words and phrases. Both the 'Authorised' and the Revised Versions leave much to be desired in this respect. In the preparation of this Version, transposition has been found most useful in enabling the Greek to be followed more closely than would otherwise have been possible; and has thus made almost unnecessary such devices as the insertion of additional words in italics.

In a few places, owing to the ambiguity of the pronoun in English, a noun has been substituted, but only where the noun used is undoubtedly implied in the Greek. It has not been thought necessary in such cases, or in those in which

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an English idiom is rightfully substituted for a Greek, to use italics. These have been used only where a sentence could not be completed without inserting words which have no equivalent expressed or, with absolute certainty, implied in the Greek.

THE TRANSLATORS' AIM.

'The Corrected English New Testament' is, in the main, a close textual translation. Faithfulness to the original has been kept in mind equally with the desire to make the work essentially English.

This Revision was undertaken in the belief that it is possible; without the least sacrifice of accuracy, to render into English the original of the New Testament in a way that shall be, to the masses of the people, both readable and everywhere intelligible. How near this Version approaches to that ideal must be left to the judgment of the reader.

Recourse has been had most sparingly to paraphrasing, and only where it was impossible otherwise to convey an intelligible statement. The documentary character of the New Testament writings forbids the freedom of translation which is legitimate in dealing with other works, and constant regard has been had to this consideration. But it is also due to the reader that he should find in God's word, as far as the skill of the translators may assist him in doing so, what he can in some measure understand.

VERBAL AND OTHER EXPEDIENTS.

It has been thought desirable to give the reader such assistance as in modern literary usage is afforded by the use of capitals and other orthographical expedients. The translators have, to the best of their ability, distinguished between 'the heavens' (sky, firmament), and 'heaven' (the centre of God's glory); 'temple' always stands for *ἱερόν* (including the outer courts), while 'sanctuary' represents *ναὸς* (the shrine, the Holy Place and Holy of Holies); for 'lawyer' (misleading, as suggesting one who practises law), is given 'teacher of the law'; for 'penny,' 'shilling' (as being nearer the real value, though only an approximation); 'people' means (as a rule) 'the chosen people (Israel)'; 'populace' (in Acts), stands for the Greek *demos*; 'Hades'

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is the *unseen* world of spirits; 'the servant' of the New Testament was (as a rule) a 'slave.' The 'scribe,' in New Testament times, was not, as etymology would suggest, a 'writer,' but rather a Bible-scholar; the term, however, has been retained, as none more apt appeared to be available. The term 'chief priests' being now generally regarded by Bible scholars as inaccurate, 'high priests' has been substituted for it. The word 'city,' which was used in Palestine in a technical sense not affected by population, often stands in the New Testament for what was really a mere village.

The word 'worship' has been retained wherever it appears in the A.V. The Greek word, as the American Revisers explain, denotes an act of reverence whether paid to man or to God; but 'worship' (in derivation akin to 'worth') also has this alternative significance. The translators, therefore, considered it the most suitable, its particular application, as determined by the context, being a matter for the commentator.

USE OF CAPITALS.

As regards the spelling of pronouns, it seemed convenient to reserve the initial capital for pronouns referring to our Heavenly Father. Without such distinction many passages (e.g. in 1 Cor. xv. and in the First Epistle of John) would be less clear to the English reader. A careful perusal of this Version will show that the distinction is made solely for textual elucidation, and is not intended to prejudice any theological doctrine deduced from the New Testament.

The use of capitals has enabled another distinction to be made clear—namely, that between 'the Law,' the Sacred Law of Israel, and 'law' in an ordinary or in an abstract sense. This distinction will be found especially useful in some of the Epistles.

OTHER CHANGES.

In selecting a substitute for the term 'publican,' the technical sense of which has given place in the popular mind to another meaning, a difficulty was found. To use 'tax-collector' would be to transfer the opprobrious association to another class. But the term 'collector' seems to meet

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the case. Without a qualifying adjunct it has no special application, while its curtness and vagueness fit it for expressing the contempt with which the word it represents was used in Palestine in New Testament times.

The word 'offence' is used in the 'Authorised' Version in a sense which does not readily occur to the modern reader—a sense in which it has not been generally adopted into the English language. An effort has been made, therefore, to represent more accurately the intention with which the Greek word so translated (lit. 'scandal') is believed to have been used. As the Greek term has a figurative origin (the word in its earliest sense standing for a trap or snare), its later application may be regarded as somewhat elastic. Therefore, it has been thought better, instead of adopting a uniform equivalent for it in English, to translate it in each case in accordance with the context. In rendering the cognate Greek verb (lit. 'scandalise'), which in the A.V. is translated 'offend,' a similar course has been pursued.

VERBAL ENDINGS AND AUXILIARIES.

The attentive reader may notice that here and there the 'th' ending of the verb, which in the 'Authorised' Version is uniformly used, has been allowed to give place to the 's' form. Though modern usage favours the latter, both forms are ancient, and may be found side by side in the best works of the age which gave us the 'Authorised' Version. It is believed that readers will find the change, which has been made cautiously, to be in the direction of euphony.

The substitution of 'will' for 'shall' has been carried out more systematically. There may be a few passages in which the correct usage is open to dispute, but it is hoped that, for the most part, the changes here made in this respect will commend themselves to the ear, and be helpful to the understanding.

HEADINGS AND TYPOGRAPHICAL MARKS.

It will be noticed that in the headings of the Gospels the title 'Saint' has been omitted. This return to the most ancient usage, which was strongly recommended by the

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American Revisers in the Supplement to the Revised Version, may also be justified on the ground of consistency. In the A.V. and the R.V. the title is given exclusively to the Evangelists, and to them in the headings of the Gospels only, though in general usage it is applied to many other New Testament personages. This variation is really due to the special veneration in which the Gospels have been held, the title 'saint' or 'holy' having been applied in each case to the book rather than to the writer.

In the Gospels and in the Acts, the comments and explanations of the original writers have been to a large extent distinguished by curved brackets. These are not to be taken as suggesting any doubt of the authenticity of the enclosed passages. But in many instances it will be found that the narrative gains in force and clearness by regarding such passages as parenthetical. In the Epistles (and in a few other cases) the curved brackets are simply the translators' device for elucidating long or involved sentences.

THE GREEK TEXT.

The translators, in their final revision, followed closely the Fourth Edition of the Greek Testament of Professor Eberhard Nestle, Ph. and Th.D. Maulbronn, Württemberg, a text the first edition of which was prepared by Dr. Nestle for the Württemberg Bible Society of Stuttgart.

In deciding, after much anxious consideration, to conform their translation strictly to one edition of the Greek Text, they were guided by considerations arising out of the plan and scope of their work.

Their chief object was to demonstrate, to the best of their ability, that a close translation was compatible with a rendering into thoroughly readable English. This object would not be so well served if the Text were broken up by bracketed insertions of variants; neither was it desirable that the reader's attention should be distracted by frequent references to the margin for alternative readings, many of which, important as they are to scholars, have little interest for the ordinary reader.

On the other hand, the translators, by collating a Greek

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Text out of the many varied readings now extant, would have assumed a responsibility involving a claim to scholarship of an exceptional order, and would have laid themselves open to controversy on a field on which they had no occasion to contend.

The alternative was to adopt a Greek Text for which authority of recognised eminence could be quoted. The publication in May 1904 of the fourth edition of Dr. Nestle's Greek Testament, with the *imprimatur* of the British and Foreign Bible Society, determined the adoption of that work as the Text for this Version. The third edition, which had been prepared by Dr. Nestle for the Württemberg Bible Society in 1901, had already been in use for reference by the translators, a copy having been placed at their disposal through the courtesy of the Rev. J. Sharp, Editorial Superintendent of Translations to the British and Foreign Bible Society.

DR. NESTLE'S AUTHORITIES.

This Greek Testament, as Dr. Nestle explains in his Preface, is not a Text of his own compilation. Nor, indeed, does it express the judgment or preference of any individual scholar. It is the resultant of a collation of the three principal recensions of the Greek Testament which appeared in the latter half of the nineteenth century, namely, those of Tischendorf, of Westcott and Hort, and of Bernhard Weiss. The readings adopted by Dr. Nestle are those in which two of these agree. An exception to this rule has been made in only two cases, those of John v. 3, 4, and vii. 53 to viii. 11. On these and other passages indicated as doubtful by Dr. Nestle, footnotes will be found in this Version.

The General Editor and his colleagues do not pledge themselves to the absolute authenticity of those readings in Dr. Nestle's resultant text which differ from those adopted by other authorities. But the special issue of this Greek Testament, as one of the Centenary publications of the Bible Society, may be regarded as evidence of the high esteem in which it is held by competent and cautious authorities. Those engaged in preparing the present Version feel assured, at all events, that whatever points in the Text may still be open to controversy, the reader cannot fail to find in Dr. Nestle's

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Greek Testament, as a whole, everything essential to a full understanding of the Christian revelation; while the use of it in the final revision of this Version has enabled many passages, hitherto obscure, or of difficult construction, to be rendered with new clearness and symmetry.

Gratifying confirmation of their choice of a Text has been afforded to the translators by the enormous sale of the Centenary Edition of Dr. Nestle's Greek Testament, and by the testimony to its value which has been received by the Bible Society from scholars of various religious denominations. 'The Corrected English New Testament' is the first complete translation into English from this important Text (which exhibits the combined labours of the best and most recent scholars); and if only for this reason, should be of exceptional interest to Bible students.

It is impossible in these days to claim, for any new translation of the New Testament, absolute originality. The translators, in the present instance, gladly acknowledge their obligation to a large number of versions and expository works, old and modern, for aid in determining and expressing the exact sense of the original. They, indeed, trust that the reader will value the work none the less for the fact that every rendering which has been adopted has, in its sense if not in its form, the support of some of the highest authorities on Biblical interpretation.

EDITORIAL ACKNOWLEDGMENTS.

The General Editor desires to acknowledge special assistance given in the execution of this work:—

The Rev. Canon Girdlestone, M.A., he has to thank for bringing ripe scholarship and experience as a translator to bear upon the preparation of a provisional new English Text in which were clearly set forth the various readings derived from all well-reputed sources. In this Text and in Canon Girdlestone's Preface to it were many valuable tentative proposals for New Testament revision. Though the work in its present form represents the result of repeated revisions and of suggestions from many quarters, it is still largely based upon the labours of Canon Girdlestone, and his

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sympathy and advice have been continued up to the eve of publication.

Mr. G. Washington Moon, Hon. F.R.S.L., who during a long life has made the rules of English grammar a special study, took an important part in the work during its experimental stages. The scheme for the revision of the English is largely based upon the criticisms embodied in Mr. Moon's published works, he himself assisting in the preparation of a Tentative Edition, which was circulated privately in January 1904. The marginal references, many of them original, which appear in the present edition, were for the most part arranged by him. It was decided, however, that neither a strict application of Mr. Moon's grammatical principles—whatever may be their theoretical justification—nor the adoption of his views as to New Testament interpretation, would be consistent with the purpose of the work. Mr. Moon, therefore, cannot be held responsible for any part of the work in its final form.

Dr. J. Rendel Harris, during the initiatory stages of the work, kindly acted as 'Literary Counsel' to those engaged upon it, and read some of the earlier proof-sheets. Not only were his assistance and advice valuable, but his keen interest in the project from the first, and the continuance of his sympathy throughout, have been a source of great encouragement. The decision to conform the translation to Dr. Nestle's Greek Testament had Dr. Rendel Harris's full approval.

The General Editor tenders hearty thanks to the Bishop of Durham for the evidence of kindly sympathy afforded by his commendatory Preface. The appreciation of so eminent a scholar and divine is valued none the less for the discriminating terms in which it is expressed.

THE FINAL REVISION.

In the repeated revisions which followed the issue of the Tentative Edition, the Rev. E. E. Cunningham, M.A., vicar of Llangarron, Herefordshire, took a leading part, reading the whole work through with Dr. Nestle's Greek Text, and being consulted with regard to every suggested emendation

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of the English—the rule followed having been, to adopt no change in the wording or in the order of the words without renewed reference to the Greek Text. Not only by his scholarship, but by his sympathy with the object of the undertaking, and by a special aptitude for accurate expression in English, Mr. Cunningham has proved himself excellently qualified for his share of the work; and those who have been engaged in it with him acknowledge with gratitude his untiring and courteous co-operation.

The General Editor desires to express his personal gratitude to Mr. W. H. Garbutt for zealous and valuable assistance in the task of final collation and revision, and in the heavy labour of seeing the work through the press; also for many suggestions by which its literary and textual value has been enhanced. To the skill and the devotion of Mr. Garbutt must be attributed, in a large measure, the rapidity and the thoroughness with which the final revision and the recasting of the work have been accomplished.

Many useful suggestions have been received from a number of representative Bible students, to whom, in some cases, the proof sheets, and in all, copies of the Tentative Edition were submitted. These suggestions have been considered as carefully as time and the scope of the work allowed.

Acknowledgment of services rendered in this and in other ways is due to Mr. E. Hampden-Cook, the Rev. A. H. T. Clarke, the Rev. E. P. Boys-Smith, Mr. W. H. Harris, Mr. Valentine Richards, Mr. Robert Gardner, Miss Burridge, Mr. T. Midgley, Mr. W. Arnold Hepburn, Mr. J. Pollard, Benjamin Gooch, the Rev. Dr. E. W. Bullinger, Mr. Thomas Roberts, Mr. R. Longworth, Mr. Z. Moon, and others. The acknowledgments in this paragraph are not to be taken as placing upon all or any one of those whose names are mentioned responsibility for any particular rendering, or for the ultimate general form of the work.

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(). Curved brackets do not indicate anything not found in the Greek Text, but are used simply for the sake of elucidation.

Italics indicate that the word has no equivalent in the original, but appears to the translators to be necessary to complete the sense.

{ A brace against several references shows that they all relate to the verse against which the middle of the bracket stands.

THE GOSPEL ACCORDING TO MATTHEW

- 1 **T**HE Genealogy (*a*) of Jesus Christ, the son of David, the son of Abraham :— Luke iii. 23.
- 2 Abraham begat Isaac ; Gen. xxi. 2.
and Isaac begat Jacob ; Gen. xxv. 26.
and Jacob begat Judah and his brethren ; Gen. xxix. 35.
- 3 and Judah begat Perez and Zerah by Tamar ; { Gen. xxxviii. 29.
and Perez begat Hezrom ; { Gen. xlvi. 12.
and Hezrom begat Aram ; Ruth iv. 19.
- 4 and Aram begat Aminadab ; 1 Chr. ii. 10.
and Aminadab begat Nashon ; Ruth iv. 20.
and Nashon begat Salmon ;
- 5 and Salmon begat Boaz by Rahab ; Ruth iv. 21.
and Boaz begat Obed by Ruth ; Ruth iv. 13.
and Obed begat Jesse ;
- 6 and Jesse begat David the king. 1 Sam. xvii. 12.
And David begat Solomon by the *widow* of Uriah ; 2 Sam. xii. 24.
- 7 and Solomon begat Rehoboam ; 1 Chr. iii. 10.
and Rehoboam begat Abijah ;
and Abijah begat Asa ;
- 8 and Asa begat Jehoshaphat ;
and Jehoshaphat begat Jehoram ;
and Jehoram begat Uzziah ;
- 9 and Uzziah begat Jotham ;
and Jotham begat Ahaz ;
and Ahaz begat Hezekiah ;
- 10 and Hezekiah begat Manasseh ; 2 Kings xx. 21.
and Manasseh begat Amon ;
and Amon begat Josiah ;
- 11 and Josiah begat Jeconiah and his brethren, about the
time of the Babylonian captivity.

(*a*) Or register of the descent.

| | | |
|-----------------|--|----|
| | And after the Babylonian captivity, | 12 |
| 1 Chr. iii. 17. | Jeconiah begat Salathiel ; | |
| | and Salathiel begat Zerubabel ; | |
| Neh. xii. 1. | and Zerubabel begat Abiud ; | |
| | and Abiud begat Eliakim ; | 13 |
| | and Eliakim begat Azor ; | |
| | and Azor begat Zadok ; | |
| | and Zadok begat Achim ; | 14 |
| | and Achim begat Eliud ; | |
| | and Eliud begat Eleazar ; | |
| | and Eleazar begat Matthan ; | 15 |
| | and Matthan begat Jacob ; | |
| | and Jacob begat Joseph, the husband of Mary, of whom | 16 |
| | was born JESUS who is called Christ. | |
| | So, all the generations were : From Abraham to David, | 17 |
| | fourteen generations ; and from David to the Babylonian | |
| | captivity, fourteen generations ; and from the Babylonian | |
| | captivity to the Christ, fourteen generations. | |
| Luke i. 27. | NOW, thus was the birth of Jesus Christ : After Mary | 18 |
| | his mother had been betrothed to Joseph, before they came | |
| | together, she was found to be with child—by the Holy | |
| | Spirit. And Joseph her husband, being a just man, and un- | 19 |
| Deut. xxiv. 1. | willing to make her a public example, was minded to put her | |
| | away privately. But while he thought on these things, lo, | 20 |
| Job xxxiii. 15. | an angel of the LORD appeared in a dream to him, saying, | |
| | Joseph, thou son of David, fear not to take to thee Mary | |
| | thy wife ; for that which is conceived in her is by the Holy | |
| | Spirit. And she shall bring forth a son, and thou shalt call | 21 |
| Acts v. 31. | his name JESUS (<i>a</i>) : for he will save his people from their | |
| | sins. | |
| | Now, all this came to pass that what was spoken by the | 22 |
| | LORD through the prophet might be fulfilled, | |
| Isa. vii. 14. | ‘ Behold, the virgin shall be with child, | 23 |
| | And shall bring forth a son, | |
| Isa. vii. 14. | And they shall call his name Immanuel ’ | |
| | (Which is, being interpreted, God with us). | |
| | And Joseph arose from his sleep and did as the angel | 24 |

(a) *O.T.*, Joshua, *i.e.* the LORD is a saviour.

- of the LORD had bidden him, and took unto him his wife,
 25 and knew her not till she had brought forth a son; and he
 called his name JESUS. Ex. xiii. 2.
Luke ii. 21.
- 2 1 NOW, when Jesus was born in Bethlehem of Judæa, in
 the days of Herod the king, behold, Wise Men (a) from
 2 the East came to Jerusalem, saying, Where is he who was
 born King of the Jews? for we saw his star in the east, and
 have come to worship (b) him. Zec. ix. 9.
Num. xxiv. 17.
John v. 23.
- 3 When Herod the king heard these things he was troubled,
 4 and so was all Jerusalem with him. And gathering together
 all the high priests and scribes of the people, he inquired
 of them where the Christ (c) was to be born. Psa. ii. 2.
- 5 And they said to him, In Bethlehem of Judæa; for thus it
 was written through the prophet,
 6 ‘And thou Bethlehem, in the land of Judah,
 Art by no means least among the chief cities of Judah :
 For out of thee shall come a governor,
 Who shall be shepherd of my people Israel.’ Rev. ii. 27.
- 7 Then Herod, having privately called the Wise Men, ascer-
 tained from them exactly at what time the star appeared.
 8 And he sent them to Bethlehem and said, Go and inquire dili-
 gently concerning the young child; and when ye have found
 him, bring me word, that I also may go and worship him.
- 9 And having heard the king, they departed; and, lo, the
 star which they had seen in the east went before them,
 until it came and stood over the place where the young child
 10 was; and when they saw the star, they rejoiced with exceed-
 11 ingly great joy. And they came into the house, and saw the
 young child with Mary his mother; and they fell down, and
 worshipped him: and, having opened their treasures, they
 presented to him gifts—gold and frankincense and myrrh.
 12 And being warned in a dream not to return to Herod, they
 departed into their own country another way. Matt. ii. 2.
Psa. lxxii. 10,
15.
Psa. cxli. 2.
John xix. 39.
Matt. i. 20.
- 13 And when they had departed, lo, an angel of the LORD
 appeared in a dream to Joseph, saying, Arise, and take the

(a) Or astrologers (Wycliffe, astronomers); Gr. Magi.

(b) As to the word ‘worship,’ see Introduction, p. xvi.

(c) i.e. the Messiah, or Anointed.

Matt. ii. 16. young child and his mother, and flee into Egypt, and be thou there until I bring thee word; for, Herod is about to seek the young child that he may destroy him. And he arose and took the young child and his mother by night, and withdrew into Egypt; and he was there until the death of Herod: that what was spoken by the LORD through the prophet might be fulfilled, 'Out of Egypt I called My son.'

Hos. xi. 1. Then Herod, when he found that he had been set at naught by the Wise Men, was exceedingly angry, and sent forth and slew in Bethlehem and in all its borders, all the boys of two years of age and under, according to the time which he had exactly ascertained from the Wise Men. Matt. ii. 7. Then what was spoken through Jeremiah the prophet was Jer. xxxi. 15. fulfilled,

'A voice was heard in Ramah,
Weeping and great lamentation;
Rachel weeping for her children,

And refusing to be comforted, because they were not.'

But when Herod was dead, behold, an angel of the LORD appeared in a dream to Joseph in Egypt, saying, Arise and take the young child and his mother, and go into the land of Israel: for those who sought the young child's life are dead. Ex. iv. 9. And he arose, and took the young child and his mother, and came into the land of Israel. But when he heard that Archelaus, in place of Herod his father, was reigning over Judæa, he was afraid to go thither; and being warned in a dream, he withdrew into the regions of Galilee: and came and dwelt in a city called Nazareth: that what was spoken through the prophets might be fulfilled, 'He shall be called a Nazarene.'

Matt. iii. 13. AND, in those days John the Baptist came preaching in the wilderness of Judæa, saying, Repent ye! for the kingdom of heaven is at hand. (For this is he who was spoken of through Isaiah the prophet,

'A voice of one crying in the wilderness,
Prepare ye the way of the LORD,
Make His paths straight.'

Matt. xi. 8. But John himself had his raiment of camels' hair, and a leather girdle about his loins; and his food was locusts and wild honey. Lev. xi. 22.

5 Then went out to him Jerusalem and all Judæa and all
6 the region round about the Jordan, and were baptized by
him in the river Jordan, confessing their sins.

Acts i. 5.

7 But when he saw many of the Pharisees and Sadducees
coming to his baptism, he said to them, Brood of vipers, who
8 warned you to flee from the wrath to come? Bring forth
9 fruit worthy of repentance: and think not to say within
yourselves, 'We have Abraham for our father'; for I say to
you that God is able from these stones to raise up children
10 to Abraham. And already the axe lies at the root of the
trees; every tree therefore which bringeth not forth good
11 fruit is cut down and cast into the fire. I indeed baptize you
with water unto repentance; but he who cometh after me
is mightier than I, and his shoes I am not worthy to bear.
12 He will baptize you with the Holy Spirit and with fire; his
winnowing fan is in his hand; and he will thoroughly cleanse
his threshing-floor and will gather his wheat into the garner;
but he will burn up the chaff with unquenchable fire.

Matt. xii. 34.

Jer. li. 6.

John xv. 6.

Luke iii. 16.

Acts i. 5.

Mal. iii. 2.

Psa. i. 4.

13 THEN Jesus came from Galilee to the Jordan unto John,
14 to be baptized by him. And John would have hindered
him, saying, I have need to be baptized by thee; and comest
15 thou to me? But Jesus answering said to him, Suffer it
to be so now: for thus it becometh us to fulfil all righteous-
ness. Then he suffered him.

Mark i. 9.

16 And Jesus when he was baptized went up straightway
from (a) the water: and, lo, the heavens were opened to him,
and he saw the Spirit of God descending as a dove, and
17 lighting upon him. And, lo, a voice from heaven, saying,
THIS IS MY BELOVED SON, IN WHOM I AM WELL PLEASED.

Isa. xi. 2.

Psa. ii. 7.

4 1 THEN Jesus was led by the Spirit into the wilderness to
be tempted by the devil.

1 Kings xviii. 12.

2 And when he had fasted forty days and forty nights, he
3 was afterwards hungry. And the tempter came to him and
said, If thou art the Son of God, command that these stones
4 become bread. But he answered and said, It is written,
'Man shall not live by bread only, but by every word which
proceedeth out of the mouth of God.'

Mark i. 12.

Deut. viii. 3.

(a) Or out of.

| | | |
|------------------|---|----|
| Matt. xxvii. 53. | Then the devil took him into the holy city. And he set | 5 |
| Psa. xci. 11. | him on the pinnacle of the temple, and said to him, If thou | 6 |
| | art the Son of GOD, cast thyself down ; for it is written, | |
| | ‘ He will give his angels charge concerning thee : | |
| | And on their hands they will bear thee up, | |
| | Lest at any time thou dash thy foot against a stone.’ | |
| Deut. vi. 16. | Jesus said to him, It is written again, ‘Thou shalt not | 7 |
| | try the LORD thy God.’ | |
| | Again, the devil took him to an exceedingly high moun- | 8 |
| | tain, and showed him all the kingdoms of the world, and the | |
| | glory of them. And he said to him, All these things I will | 9 |
| | give thee, if thou wilt fall down and worship me. Then said | 10 |
| | Jesus to him, Get thee hence, Satan ! for it is written, | |
| Deut. vi. 13. } | ‘Thou shalt worship the LORD thy God, | |
| Deut. x. 20. } | And Him only thou shalt serve.’ | |
| Heb. i. 6. | Then the devil left him. And, lo, angels came and minis- | 11 |
| | tered to him. | |
| | NOW, when Jesus heard that John had been cast into | 12 |
| | prison, he withdrew into Galilee ; and, leaving Nazareth, he | 13 |
| | went and dwelt in Capernaum, which is by the sea (a), in the | |
| | borders of Zebulun and Naphtali : that what was spoken | 14 |
| Isa. ix. 1. | through Isaiah the prophet might be fulfilled, | |
| | ‘ The land of Zebulun | 15 |
| | And the land of Naphtali, | |
| | By the way of the sea, across the Jordan, | |
| | Galilee of the Gentiles ; | |
| Isa. xlii. 6. | The people who sat in darkness | 16 |
| | Saw a great light ; | |
| | And to those who sat in the region and shadow of death | |
| | Light sprang up.’ | |
| | From that time Jesus began to preach, and to say, Re- | 17 |
| | pent ! for the kingdom of heaven is at hand. | |
| | And, while walking by the sea of Galilee, he saw two | 18 |
| John i. 40. | brothers, Simon (who is called Peter) and Andrew his brother, | |
| | casting a net into the sea ; for they were fishers. And he | 19 |
| | said to them, Follow me, and I will make you fishers of men. | |
| Mark x. 28. | And they straightway left their nets, and followed him. | 20 |

(a) *i.e.* The Sea of Galilee.

- 21 And going on thence, he saw two other brothers, James the son of Zebedee and John his brother, in the boat with
 22 Zebedee their father, mending their nets; and he called them; and they straightway left the boat and their father, and followed him. Mark i. 19.
- 23 AND he went about all Galilee, teaching in their synagogues, and proclaiming the good news (a) of the kingdom, and curing all manner of disease and all manner of sickness
 24 among the people. And his fame went into all Syria; and they brought to him all sick persons suffering from divers diseases and torments; those who were possessed by evil spirits (b) or were lunatics, or had the palsy (c); and he
 25 cured them. And there followed him great multitudes from Galilee and Decapolis and Jerusalem and Judæa, and from beyond the Jordan. Matt. xxiv. 14.
Matt. viii. 16.
- 5 1 AND seeing the multitudes he went up on the mountain,
 2 and when he had sat down, his disciples came to him; and he opened his mouth, and began to teach them, saying, Luke vi. 20.
 3 Blessed are the poor in spirit; for theirs is the kingdom of heaven. Isa. lvii. 15.
Jas. ii. 5.
 4 Blessed are those who mourn; for they shall be comforted. Isa. lxi. 3.
 5 Blessed are the meek; for they shall inherit the earth. Psa. xxxvii. 11.
 6 Blessed are those who hunger and thirst after righteousness; for they shall be satisfied. Psa. cxlv. 19.
 7 Blessed are the merciful; for they shall obtain mercy. Psa. xli. 1.
 8 Blessed are the pure in heart; for they shall see God. Psa. xxiv. 3.
 9 Blessed are the peacemakers; for they shall be called children of God. Psa. xxxiv. 14.
- 10 Blessed are those who have been persecuted for righteousness' sake; for theirs is the kingdom of heaven. 1 Pet. iii. 13.
- 11 Blessed are ye, when men shall revile you and persecute you and say all manner of evil against you falsely for my sake.
- 12 Rejoice, and be exceedingly glad; for great is your reward in heaven; for so they persecuted the prophets who were before you. 2 Cor. iv. 17.
- 13 Ye are the salt of the earth; but if the salt have lost its savour, with what shall it be salted? it is thenceforth Mark ix. 50.

(a) *Or* Gospel.(b) *Gr.* demons.(c) *Or* were paralysed (so in following chapters).

- good for nothing but to be cast out to be trodden under
 foot by men.
- Phil. ii. 15. Ye are the light of the world. A city which is set on 14
 a hill cannot be hidden. Neither do men light a lamp, and 15
 put it under the bushel; but they put it on the stand, and it
 1 Pet. ii. 12. shineth for all who are in the house. Even so let your 16
 light shine before men, that they may see your good works
 and may glorify your Father who is in heaven.
- Matt. iii. 15. Think not that I came to destroy the Law or the 17
 Isa. xlii. 21. Prophets; I came not to destroy, but to fulfil. For, verily, 18
 Psa. xl. 6. I say to you, until the heavens and the earth pass away,
 not one jot or tittle shall pass from the Law, until all be
 fulfilled. Therefore whosoever shall break (a) one of the 19
 least of these commandments, and shall teach men so, he, in
 the kingdom of heaven, shall be called the least; but whoso-
 ever shall do and teach them, he, in the kingdom of heaven,
 1 Sam. ii. 30. shall be called great. For I say to you that unless your 20
 Matt. xxiii. 23. righteousness shall exceed that of the scribes (b) and Phari-
 sees, ye shall in no wise enter the kingdom of heaven.
- Ex. xx. 13. Ye have heard that it was said to those of old time, 21
 'Thou shalt not kill'; and, 'Whosoever shall kill will be in
 danger of the judgment'; but I say to you, that every one 22
 who is angry with his brother will be in danger of the
 judgment; and whosoever shall say to his brother, Raca! (c)
 he will be in danger of the council; but whosoever shall say,
 Moreh! (d) he will be in danger of the hell (e) of fire. If, then, 23
 Deut. xvi. 16. thou art offering thy gift at the altar, and there rememberest
 that thy brother hath somewhat against thee, leave there 24
 thy gift before the altar; and go thy way; first be reconciled
 to thy brother, and then come and offer thy gift. Agree 25
 with thine adversary quickly, while thou art with him in the
 way; lest haply the adversary deliver thee to the judge,
 and the judge to the officer, and thou be cast into prison.
 Pro. xxv. 8. Verily, I say to thee, thou shalt by no means come out 26
 thence, till thou hast paid the very last farthing.

(a) Or relax. (b) Not 'writers' (as the etymology here and in
 the Greek would suggest), but scholars versed in the O.T. Scriptures;
 theologians, expositors. So, throughout the Gospels.

(c) Or worthless fellow.

(d) Or apostate wretch.

(e) Or Gehenna; O.T. the valley of Hinnom.

- 27 Ye have heard that it was said, 'Thou shalt not commit
 28 adultery.' But I say to you, that every one who looketh on
 29 a woman to lust after her hath already committed adultery
 with her in his heart. And if thy right eye ensnare thee,
 pluck it out and cast it from thee; for, it is better for thee
 that one of thy members should perish, than that thy whole
 30 body should be cast into hell. And if thy right hand en-
 snare thee, cut it off and cast it from thee; for it is better
 for thee that one of thy members should perish, than that
 thy whole body should go into hell.
- 31 It was said also, 'Whosoever shall put away his wife, let
 32 him give her a writing of divorcement.' But I say to you that
 whosoever shall put away his wife, except on account of forni-
 cation, causeth adultery to be committed with her; and who-
 soever shall marry her who is put away committeth adultery.
- 33 Again, ye have heard that it was said to those of old
 time, 'Thou shalt not swear falsely, but shalt render to
 34 the LORD thine oaths.' But I say to you, Swear not at
 35 all; not by heaven, for it is the throne of GOD; nor by
 the earth, for it is His footstool; nor by Jerusalem, for
 36 it is the city of the Great King. Nor shalt thou swear
 by thy head; for thou canst not make one hair white or
 37 black. But let your communication be, 'Yea, yea; Nay,
 nay'; and whatsoever is more than these is from the evil
 one (a).
- 38 Ye have heard that it was said, 'Eye for eye, and
 39 tooth for tooth.' But I say to you, Resist not him who is
 evil (a); but whosoever smites thee on thy right cheek, to him
 40 turn the other also. And if any man would sue thee at law
 and take away thy coat (b), let him have thy cloak (c) also.
- 41 And whosoever shall impress thee to go one mile, go with him
 42 two. Give to him who asks of thee, and from him who would
 borrow of thee turn not thou away.
- 43 Ye have heard that it was said, 'Thou shalt love thy
 44 neighbour, and hate thine enemy.' But I say to you, Love
 45 your enemies, and pray for those who persecute you; that ye
 may be children of your Father who is in heaven: for He
 maketh His sun to rise on the evil and on the good, and
- Ex. xx. 14.
 Job xxxi. 1.
 Rom. viii. 13.
 Deut. xxiv. 1.
 Matt. xix. 9.
 Lev. xix. 12.
 Ex. xx. 7.
 Num. xxx. 2.
 Rev. xxi. 2.
 Jas. v. 12.
 Ex. xxi. 24.
 Pro. xx. 22.
 Isa. i. 6.
 Deut. xv. 7.
 Deut. xxiii. 6.
 Rom. xii. 14.
 Luke xxiii. 34.
 Job xxv. 3.

(a) Or evil. (b) Or inner garment. (c) Or mantle, outer garment.

| | | |
|--------------------|---|--------------------|
| | sendeth rain on the just and on the unjust. For if ye love those who love you, what reward have ye? do not even collectors (a) the same? And if ye salute your brethren only, what do ye above the common? do not even the Gentiles the same? Ye therefore shall be perfect, even as your Father who is in heaven is perfect. | 46 47 48 |
| Gen. xvii. 1. | But take heed that ye do not your good deeds in men's presence, to be seen by them; otherwise ye have no reward from your Father who is in heaven. | 1 6 |
| | Therefore when thou givest thine alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets so that they may have glory from men. Verily, I say to you, they have their reward in full. But when thou givest alms, let not thy left hand know what thy right hand doeth; that thine alms may be in secret; and thy Father, who seeth in secret, will reward thee. | 2 3 4 |
| Ruth ii. 16. | And when ye pray, ye shall not be as the hypocrites, for they love to pray standing in the synagogues and at the corners of the streets, that they may be seen by men. Verily, I say to you, they have their reward in full. But thou, when thou prayest, enter thy inner chamber and shut thy door, and pray to thy Father who is in secret; and thy Father who seeth in secret will reward thee. | 5 6 |
| Luke viii. 17. | And when ye pray, use not vain repetitions, as the Gentiles do; for they think that they will be heard because of their much speaking. Therefore, be not like them; for your Father, before ye ask Him, knoweth what things ye need. | 7 8 |
| Pro. xvi. 5. | After this manner therefore pray ye:— | 9 |
| Psa. xxxiv. 15. | Our Father who art in heaven: Hallowed be Thy name, Thy kingdom come, Thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we also have forgiven our debtors. And lead us not into temptation (b), but deliver us from evil (c). | 10 11, 12 13 |
| Ecc. v. 2. | For if ye forgive men their trespasses, your heavenly Father also will forgive you; but if ye forgive not men, neither will your Father forgive your trespasses. | 14 15 |
| 1 Kings xviii. 26. | | |
| Luke xii. 30. | | |
| Luke xi. 2. } | | |
| Rom. viii. 15. } | | |
| Psa. ciii. 20. } | | |
| Pro. xxx. 8. } | | |
| Matt. xviii. 21. | | |
| Matt. xxvi. 41. } | | |
| John xvii. 15. } | | |
| Eph. iv. 31. | | |

(a) *i.e.* collectors of the public taxes, and so elsewhere.

(b) *Or* trial.

(c) *Or* the evil one. Some MSS. add:—'For Thine are the kingdom and the power and the glory, for ever. Amen.'

- 16 Moreover when ye fast, be not as the hypocrites, of a sad countenance; for they disfigure their faces that they may appear to men to fast. Verily, I say to you, they have their
 17 reward in full. But thou, when thou fastest, anoint thy head
 18 and wash thy face, that thou appear to fast, not to men but to thy Father who is in secret; and thy Father who seeth in secret will reward thee.
- 19 Lay not up for yourselves treasures upon earth, where moth and rust consume, and where thieves break through and steal; Pro. xxiii. 4.
 20 but lay up for yourselves treasures in heaven, where neither Isa. xxxiii. 6.
 21 through nor steal; for where thy treasure is, there also will thy heart be.
- 22 The lamp of the body is the eye; if therefore thine eye be Luke xi. 34.
 23 sound, thy whole body will be full of light. But if thine eye be diseased, thy whole body will be full of darkness. If then the light which is in thee is darkness, how great is the dark-
 24 ness! No one can serve two masters; for either he will hate Luke xvi. 13.
 the one and love the other, or else he will cling to the one and Gal. i. 10.
 despise the other. Ye cannot serve God and mammon (a).
- 25 Therefore I say to you, Be not anxious for your life, what 1 Cor. vii. 32.
 ye shall eat or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life a greater thing than
 26 the food, and the body than the raiment? Look at the birds of the air; for they sow not, they neither reap nor gather into
 barns; yet your heavenly Father feedeth them. Are ye not Job xxxviii. 41.
 27 of much greater value than they? And which of you, by being
 28 anxious, can add to his life one span? (b) And why are ye Luke xii. 25.
 anxious about raiment? Consider the lilies of the field, how
 29 they grow; they toil not, neither do they spin; yet I say to you that even Solomon in all his glory was not clothed
 30 like one of these. But if God so clothes the grass of the field, which to-day is, and to-morrow is cast into the oven, will He not much more clothe you, O ye of little faith?
 31 Therefore be not anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? Psa. xxxvii. 3.
 32 for, after all these things the Gentiles seek. For your heavenly Father knoweth that ye have need of all these

(a) Or riches.

(b) Or to his stature one cubit.

- 1 Tim. iv. 8. things. But seek ye first His kingdom and His righteousness; 33
 Lev. xxv. 20. and all these things will be added unto you. There- 34
 Deut. xxxiii. 25. fore be not anxious as to the morrow, for the morrow will
 be anxious for itself. Sufficient for the day is the evil
 thereof.
- Luke vi. 37. Judge not, that ye be not judged. For, with what judg- 1, 2 7
 ment ye judge, ye will be judged; and with what measure
 ye mete, it will be measured to you. And why regardest 3
 Jude i. 7. thou the splinter which is in thy brother's eye, but considerest
 not the beam which is in thine own eye? Or how wilt thou 4
 say to thy brother, Let me take the splinter out of thine eye;
 and behold, the beam is in thine own eye? Thou hypocrite, 5
 Gal. vi. 1. first take the beam out of thine own eye; and then thou
 Pro. ix. 7. wilt see clearly to take the splinter out of thy brother's eye.
- Give not that which is holy to the dogs; neither cast your 6
 pearls before swine, lest they trample them under their feet,
 and turn and rend you.
- Isa. lv. 6. Ask, and it shall be given you; seek, and ye shall find; 7
 Psa. lxxxvi. 10. knock, and it shall be opened to you; for, every one who 8
 Pro. viii. 17. asketh receiveth; and he who seeketh findeth; and to him
 who knocketh it will be opened. Or what man is there of you, 9
 who, if his son shall ask for a loaf, will give him a stone, or if 10
 he shall ask for a fish, will give him a serpent? If ye then 11
 who are evil know how to give good gifts to your children,
 how much more will your Father who is in heaven give good
 things to those who ask Him?
- All things therefore whatsoever ye would that men should 12
 do to you, do ye even so to them; for this is the Law and the
 Prophets.
- Luke xiii. 24. Enter by the narrow gate; for wide is the gate and 13
 broad is the way which leadeth to destruction, and many
 are those who go in thereat; because narrow is the gate 14
 Matt. xx. 16. and straitened is the way which leadeth to life, and few
 are those who find it.
- Beware of false prophets who come to you clothed as sheep, 15
 but inwardly are ravening wolves. You will know them by 16
 Acts xx. 29. their fruits. Do men gather grapes from thorns, or figs from
 Matt. xii. 13. thistles? Even so, every good tree bringeth forth good fruit; 17
 Luke vi. 43. but the corrupt tree bringeth forth bad fruit. A good tree 18
 cannot bring forth bad fruit, neither can a corrupt tree bring

- 19 forth good fruit. Every tree which bringeth not forth good
 20 fruit is cut down, and cast into the fire. Therefore, by
 their fruits ye will know them. Matt. iii. 10.
- 21 Not every one who saith to me, 'Lord, Lord,' will enter Matt. xxv. 11.
 the kingdom of heaven; but he who doeth the will of my
 22 Father who is in heaven. Many in the great day will say to
 me, Lord, Lord, did we not prophesy by thy name? and by Num. xxiv. 4.
 thy name cast out evil spirits? and by thy name do many
 23 mighty works? And then I will declare to them, I never Matt. xxv. 41.
 knew you: depart from me, ye who work iniquity.
- 24 Therefore, whosoever heareth these sayings of mine and
 doeth them, shall be likened to a prudent man who built his
 25 house upon the rock; and the rain descended, and the floods
 came, and the winds blew, and beat upon that house; and it
 26 fell not; for it was founded upon the rock. And every one Psa. cxl. 10.
 who heareth these sayings of mine and doeth them not, will be Psa. xcii. 13.
 27 like a foolish man who built his house upon the sand; and
 the rain descended, and the floods came, and the winds blew,
 and smote that house, and it fell; and great was the fall 1 Sam. ii. 30.
 of it. 1 Cor. iii. 13.
- 28 AND when Jesus had ended these sayings, the multitudes
 29 were astonished at his teaching; for he taught them as one Jer. xxiii. 29.
 having authority, and not as their scribes.

- 8 1 WHEN he had come down from the mountain, great
 2 crowds followed him. And, behold, there came to him a Mark i. 40.
 leper and worshipped him, saying, Lord, if thou wilt, thou
 3 canst make me clean. And Jesus put forth his hand, and
 touching him, said, I will; be thou clean! And immediately
 4 he was cleansed of his leprosy. And Jesus said to him, See
 that thou tell no one; but go, show thyself to the priest, and Matt. ix. 30.
 offer the gift which Moses commanded, for a testimony to them. Lev. xiv. 3.
- 5 AND when Jesus had entered Capernaum, there came
 6 to him a centurion, beseeching him and saying, Lord, my Luke vii. 2.
 servant lieth at home sick with the palsy (a), grievously
 7 tormented. Jesus said to the centurion, I will go and cure
 8 him. The centurion answered and said, Lord, I am not Psa. x. 17.
 worthy that thou shouldest come under my roof; but speak
 9 the word only, and my servant will be cured. For I also

(a) Or paralysed.

am a man under authority, having soldiers under me; and I say to this one, 'Go,' and he goeth; and to another, 'Come,' and he cometh; and to my servant, 'Do this,' and he doeth it.

When Jesus heard it, he marvelled, and said to those who followed, Verily, I say to you, With no one in Israel have I found so great a faith. And I say to you, that many will come from the east and from the west, and will sit down with Abraham and Isaac and Jacob in the kingdom of heaven; but the children of the kingdom will be cast into the outer darkness: there will be weeping and gnashing of teeth. And Jesus said to the centurion, Go thy way; as thou hast believed, so be it done to thee. And the servant was cured in the selfsame hour.

WHEN Jesus had come into Peter's house, he saw Peter's wife's mother lying sick with a fever. And he touched her hand, and the fever left her: and she arose, and ministered to him.

When the evening had come, they brought to him many who were possessed by evil spirits; and he cast out the spirits with a word, and cured all who were ill: that there might be fulfilled what was spoken through Isaiah the prophet, 'Himself took our infirmities, and bore our sicknesses.'

NOW when Jesus saw a multitude about him, he gave commandment to depart to the other side.

And a certain scribe came and said to him, Master, I will follow thee whithersoever thou goest. Jesus said to him, The foxes have holes, and the birds of the air have roosts; but the Son of Man hath not where to lay his head.

Another of the disciples said to him, Lord, suffer me first to go and bury my father. But Jesus said to him, Follow me; and leave the dead to bury their own dead.

AND when he had entered the boat, his disciples followed him. And, lo, there arose a great tempest in the sea, insomuch that the boat was covered with the waves; but he was asleep. And they went to him and awoke him, saying, Save, Lord: we perish! He said to them, Why are ye timid, O

- ye of little faith? Then he arose, and rebuked the winds
 27 and the sea; and there came a great calm. And the men
 marvelled, and said, What manner of man is this? for
 even the winds and the sea obey him!
- 28 AND ~~when~~ he had gone across into the country of the Gadarenes (a), there met him, coming out from the tombs,
 two men possessed by evil spirits, and exceedingly fierce, so
 29 that no one could pass that way. And they cried out, say-
 ing, What have we to do with thee, thou Son of God? hast
 thou come hither to torment us before the time?
- 30 Now a good way off from them there was a herd of many
 31 swine feeding. So the evil spirits besought him, saying, If
 thou cast us out, send us into the herd of swine. And he
 32 said to them, Go. And when they had come out, they went
 into the swine: and, lo, the whole herd rushed violently
 down the steep into the sea, and perished in the waters.
- 33 And those who tended them fled, and went away into
 the town, and told every thing that had befallen those
 34 possessed by evil spirits. And the whole city went out to
 meet Jesus; and when they saw him, they besought him that
 he would depart from their borders.

Job xxxviii. 11.

Mark v. 1.

Job i. 10.

Deut. xiv. 8.

Job xxi. 14.

9 1 AND Jesus entered a boat, and crossed over, and came
 into his own city.

2 And they were bringing to him a palsied man, lying on a
 bed. And Jesus seeing their faith said to the palsied man,

3 Son, be of good cheer; thy sins are forgiven. And certain of
 the scribes said within themselves, This man blasphemeth.

Mark v. 34.

4 But Jesus knowing their thoughts said, Wherefore do ye
 5 think evil in your hearts? for which is easier, to say,

6 'Thy sins are forgiven,' or to say, 'Arise, and walk'? But
 that ye may know that the Son of Man hath authority
 on earth to forgive sins, (then said he to the palsied man),

Micah vii. 18.

7 Arise, take up thy bed, and go to thy house. And the man
 8 arose, and departed to his house. And when the multitude
 saw it, they were afraid, and glorified God, who had given
 such authority to men.

9 AND as Jesus passed on thence, he saw a man called

Mark ii. 14.

(a) Or Gergesenes.

Matthew sitting at the place of toll (*a*), and said to him, Follow me. And he arose, and followed him. And as Jesus sat at table in the house, many collectors and outcasts came and sat down with him and his disciples. And when the Pharisees saw it, they said to his disciples, Why eateth your master with the collectors and outcasts? But Jesus heard; and he said, Not those who are strong need a physician, but those who are ill. But go ye and learn what this meaneth, 'I desire mercy, and not sacrifice'; for I came to call not the righteous, but sinners.

THEN came to him the disciples of John, saying, Why do we and the Pharisees fast, but thy disciples fast not? And Jesus said to them. Can the sons of the bridechamber mourn, as long as the bridegroom is with them? but days will come when the bridegroom will be taken from them, and then they will fast. But no one putteth a piece of undressed cloth upon an old garment, for the filling taketh from the garment, and a worse rent is made. Neither do men put new wine into old wine-skins; else the skins burst, and the wine runneth out, and the skins perish; but they put new wine into fresh skins, and both are preserved.

WHILE he was speaking these things to them, behold, a certain ruler came, and worshipped him, saying, My daughter even now died; but come and lay thy hand upon her, and she will live. And Jesus arose and followed him, and so did the disciples.

And a woman who had been afflicted with an issue of blood twelve years, came behind Jesus and touched the fringe of his garment; for she said within herself, If I do but touch his garment, I shall be made whole. But Jesus turned and saw her, and said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.

And when Jesus came into the ruler's house, and saw the flute-players, and the crowd making a tumult, he said, Give place; for the damsel is not dead, but sleepeth. And they laughed him to scorn. But when the crowd had been put forth, he went in, and took her by the hand, and the

- 26 damsel arose. And the report thereof went abroad into all that land.
- 27 AND as Jesus was passing thence, two blind men followed, crying out, and saying, Have pity on us, thou Son of David. And when he had gone into the house, the blind men came to him; and Jesus said to them, Believe ye that I am able to do this? They said to him, Yea, Lord! Then he touched their eyes, saying, According to your faith be it done unto you. And their eyes were opened. And Jesus strictly charged the men, saying, Let no one know it. But they departed, and spread abroad his fame in all that land.
- 32 As they were going out, there was brought to him a dumb man possessed by an evil spirit. And when the evil spirit had been cast out, the dumb spoke. And the multitudes marvelled, saying, Never before was it thus seen in Israel! But the Pharisees said, He casteth out evil spirits through the prince of the evil spirits.
- 35 AND Jesus went about all the towns and villages, teaching in their synagogues, and preaching the good news of the kingdom, and curing every disease and every sickness.
- 36 But when he saw the multitudes, he was moved with compassion for them, because they were troubled, and were scattered abroad, as sheep having no shepherd. Then he said to his disciples, The harvest truly is plentiful, but the labourers are few; pray ye therefore the Lord of the harvest to send forth labourers into his harvest.
- 10 1 AND he called to him his twelve disciples, and gave them authority over unclean spirits to cast them out, and to cure all manner of disease and all manner of sickness.
- 2 Now, the names of the twelve apostles are these: First, Simon called Peter, and Andrew his brother; and James the son of Zebedee, and John his brother; Philip and Bartholomew; Thomas, and Matthew the collector; James the son of Alphæus, and Thaddæus; Simon the Cananæan (a), and Judas Iscariot, who also betrayed him.
- 5 These twelve Jesus sent forth, and charged them, saying,

Matt. xv. 22.

Isa. xlii. 2.

Matt. xii. 22.

Isa. xxxv. 6.

Matt. xii. 24.

Matt. iv. 23.

Num. xxvii. 17.

Luke x. 2.

Psa. lxxviii. 11.

Mark iii. 13.

Luke vi. 13.

2 Kings xvii. 24.

(a) Hebrew for 'Zealot' (one of a sect so named). See Luke vi. 15.

Go not into the way of the Gentiles, and enter not any city of the Samaritans; but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, 'The kingdom of heaven is at hand.' Heal the infirm, raise the dead, cleanse the lepers, cast out evil spirits; freely ye have received, freely give. Provide not gold or silver or brass for your girdles, nor wallet for your journey, nor two coats, nor shoes, nor yet a staff; for the labourer is deserving of his food.

And into whatsoever city or village ye enter, search out who in it is worthy; and there abide till ye go thence. And as ye enter a house, salute it. And if the house be worthy, let your peace come upon it; but if it be not worthy, let your peace return to you. And whosoever will not receive you or hear your words, when ye depart out of that house or that city, shake off the dust from your feet. Verily, I say to you, it will be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.

Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and simple as doves. And beware of men; for they will deliver you up to the councils, and they will scourge you in their synagogues; yea, before governors and kings ye will be brought for my sake, for a testimony to them and to the Gentiles.

But when they deliver you up, be not anxious how or what ye shall speak; for it will be given you in that same hour what ye shall speak. For ye are not the speakers; but the Spirit of your Father speaketh in you.

And brother will deliver up brother to death, and the father his child; and children will rise up against parents, and cause them to be put to death. And ye will be hated by all men for my name's sake; but he who endureth to the end, the same will be saved.

But when they persecute you in this city, flee to the next; for, verily, I say to you, ye will not have gone through the cities of Israel till the Son of Man have come.

The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he become as his master, and the servant as his lord. If they have called the

master of the house Beelzebub (a), how much more those of his household?

26 Therefore fear them not, for there is nothing covered, which will not be revealed; and nothing hidden, which will

27 not be known. What I tell you in the darkness, speak ye in the light; and what ye hear whispered, proclaim ye upon the housetops.

28 And be not afraid of those who kill the body but are not able to kill the soul; but rather fear Him who is able to

29 destroy both soul and body in hell. Are not two sparrows sold for a penny? yet not one of them will fall to the

30 ground without your Father. But the very hairs of your

31 head are all numbered. Fear not therefore; ye are of more value than many sparrows.

32 Every one, therefore, who shall acknowledge me before men,

33 him I will also acknowledge before my Father who is in heaven. But whosoever shall disown me before men, him

I will also disown before my Father who is in heaven.

34 Think not that I came to bring peace to the earth; I

35 came to bring, not peace but a sword. For I came to set a

man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-

36 in-law. And a man's foes will be those of his own household.

37 He who loveth father or mother more than me is not worthy of me; and he who loveth son or daughter more than me is

38 not worthy of me. And he who doth not take his cross and

39 follow after me, is not worthy of me. He who findeth his life will lose it; and he who loseth his life for my sake will

find it.

40 He who receiveth you receiveth me, and he who receiveth

41 me receiveth Him who sent me. He who receiveth a prophet

because he is a prophet, will receive a prophet's reward;

and he who receiveth a righteous man because he is a

42 righteous man, will receive a righteous man's reward. And

whosoever shall give to drink, to one of these little ones,

because he is a disciple, even a cup of cold water, verily, I

say to you, he will in no wise lose his reward.

11 AND when Jesus had made an end of commanding his

(a) *Gr.* Beezeboul; *or*, in some MSS., Beelzeboul. So elsewhere.

twelve disciples, he departed thence to teach and to preach in their cities.

Luke vii. 18. NOW, when John had heard in prison of the works of the Christ, he sent by his disciples, and said to him, Art thou he who cometh, or are we to look for another? 2 3

Isa. xxxv. 5. } Jesus answered and said to them, Go and tell John those things which ye hear and see: the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and the poor have the gospel preached to them. Isa. xxix. 18. } And blessed is he who shall not find in me cause of stumbling. 4 5

Isa. viii. 14. And as these departed, Jesus began to say to the multitudes concerning John, What went ye out into the wilderness to view? a reed shaken by the wind? But what went ye out to see? A man clothed in soft raiment? behold, they who wear soft raiment are in kings' palaces. But why went ye out? to see a prophet? yea, I say to you, and far more than a prophet. This is he of whom it is written, 6 7 8 9

Mal. iii. 1. 'Behold, I send My messenger before thy face, Who shall prepare thy way before thee.' 10

Verily, I say to you, among those who are born of women there hath not arisen a greater than John the Baptist; yet he who is but little in the kingdom of heaven is greater than he. And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent seize upon it. For all the prophets and the Law prophesied until John. And if ye will receive him, this is Elijah who was to come. He who hath ears, let him hear! 11 12 13 14 15

But whereunto shall I liken this generation? It is like children sitting in the market-places, who call to their fellows, and say, 16

'We piped to you, and ye did not dance; We sang lamentations, and ye did not mourn.' 17

Matt. x. 25. For, John came neither eating nor drinking, and they say, He hath an evil spirit. Luke xv. 2. The Son of Man came eating and drinking, and they say, Behold a gluttonous man, and a winebibber, a friend of collectors and outcasts. Yet wisdom is justified by her works (a). 18 19

Pro. xvii. 24.

(a) Or (according to some authorities) children.

20 THEN Jesus began to upbraid the cities wherein most of his mighty works had been done, because they repented
 21 not: Alas for thee, Chorazin! Alas for thee, Bethsaida! for if the mighty works which have been done in you, had been done in Tyre and Sidon, they would have repented long ago
 22 in sackcloth and ashes. But I say to you, it will be more tolerable for Tyre and Sidon in the day of judgment, than
 23 for you. And thou, Capernaum, shalt thou be exalted to heaven? thou shalt go down to Hades (*a*); for if the mighty works which have been done in thee, had been done in
 24 Sodom, it would have remained until this day. But, I say to you that it will be more tolerable for the land of Sodom in the day of judgment, than for thee.

Luke x. 13.

Isa. xiv. 13.

25 AT that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, that Thou didst hide these things from the wise and prudent, and didst
 26 reveal them to babes. Even so, Father; for so it seemed good in Thy sight. All things have been delivered unto me
 27 by my Father; and no one knoweth the Son, except the Father; neither knoweth any one the Father, except the Son and him to whom the Son will reveal Him.

Luke x. 21.

Matt. xxviii. 18.

John i. 13.

28 Come unto me, all ye who labour and are heavy-laden,
 29 and I will give you rest. Take my yoke upon you, and learn from me; for I am meek and lowly in heart; and ye will find
 30 rest for your souls. For my yoke is easy, and my burden is light.

12

1 AT that time Jesus went through the cornfields on the Sabbath; and his disciples were hungry, and began to pluck
 2 ears of corn (*b*) and to eat. But the Pharisees when they saw it said to him, Behold, thy disciples are doing that which it is not lawful to do on the Sabbath.

Deut. xxiii. 25.

3 But he said to them, Have ye not read what David did,
 4 when he and they who were with him were hungry; how he entered the house of God, and they ate the showbread, to eat which was not lawful for him or for those who were with
 5 him, but only for the priests? Or have ye not read in the Law, that on the Sabbath day the priests in the temple

1 Sam. xxi. 6.

Num. xxviii. 9.

(*a*) i.e. the nether world.(*b*) Or wheat.

| | | |
|-----------------|---|----------------------|
| | break the Sabbath-rest, yet are guiltless? But I say to you, that one greater than the temple is here. And if ye had known what this meaneth, 'I would have mercy, and not sacrifice,' ye would not have condemned the guiltless. For the Son of Man is Lord of the Sabbath. | 6 7 8 |
| Hos. vi. 6. | AND he departed thence, and went into their synagogue; and there was a man who had a withered hand. And they asked Jesus, saying, Is it lawful to heal on the Sabbath?— | 9 10 |
| Luke xiv. 3. | that they might accuse him. And he said to them, What man shall there be among you who shall have one sheep, and, if it fall into a pit on the Sabbath day, will not lay hold of it, and lift it out? And how much better a man is than a sheep! Wherefore it is lawful to do good on the Sabbath. | 11 12 |
| Deut. xxii. 4. | Then said he to the man, Stretch forth thy hand. And he stretched it forth; and it was restored, sound like the other. | 13 |
| | BUT the Pharisees went out and held a council against Jesus, how they might destroy him. But he perceiving it, withdrew thence. And many followed him, and he healed them all; and charged them that they should not make him known: that what was spoken through Isaiah the prophet might be fulfilled, | 14 15 16 17 |
| Isa. xlii. 1. | 'Behold, My servant whom I have chosen; My beloved in whom My soul delighteth; I will put My Spirit upon him, And he will declare judgment to the Gentiles. He will not strive nor cry aloud; Neither will any one hear his voice in the streets. A bruised reed he will not break, And smoking flax he will not quench Till he send forth judgment unto victory. And in his name will the Gentiles hope.' | 18 19 20 21 |
| Luke xi. 14. | THEN was brought to him one who was possessed by an evil spirit, and was blind and dumb; and Jesus cured him, so that the dumb man spoke and saw. And all the multitudes were amazed and said, Is this the son of David? But when the Pharisees heard it they said, This man doth not cast out evil spirits, unless it be by Beelzebub their prince. | 22 23 24 |
| Psa. cxxxix. 2. | And Jesus, knowing their thoughts, said to them, Every | 25 |

- kingdom divided against itself is brought to desolation ; and every city or house divided against itself will not stand.
- 26 And if Satan casteth out Satan, he is divided against
 27 himself ; how then shall his kingdom stand ? And if by
 Beelzebub I cast out evil spirits, by whom do your sons
 28 cast them out ? therefore they shall be your judges. But
 if I cast out evil spirits by the Spirit of God, then the
 29 kingdom of God has come upon you. Besides, how can one
 enter the strong man's house, and plunder his goods, unless
 he first bind the strong man ? and then he will plunder his
 30 goods. He who is not with me is against me ; and he who
 gathereth not with me scattereth.
- 31 Therefore I say to you, Every sin and blasphemy will
 be forgiven to men ; except that the blasphemy against the
 32 Spirit will not be forgiven. And whosoever speaketh a word
 against the Son of Man, it will be forgiven him ; but who-
 soever speaketh against the Holy Spirit, it will not be for-
 given him, either in this age or in the age to come.
- 33 Either make the tree good, and its fruit good ; or else,
 make the tree corrupt, and its fruit corrupt ; for, the tree is
 34 known by its fruit. Brood of vipers, how can ye, being evil,
 speak good things ? for out of the abundance of the heart the
 35 mouth speaketh. The good man out of his good treasure
 bringeth forth good things ; and the evil man out of his evil
 36 treasure bringeth forth evil things. But I say to you that
 for every idle word which men shall speak, they shall
 37 give account in the day of judgment. For by thy words
 thou wilt be justified, and by thy words thou wilt be
 condemned.
- 38 THEN certain of the scribes and Pharisees answered him,
 39 saying, Master, we would see a sign from thee. But he an-
 swered and said to them, An evil and adulterous generation
 seeketh after a sign ; but no sign shall be given it except the
 40 sign of the prophet Jonah : for, as Jonah was three days and
 three nights in the belly of the fish ; so will the Son of Man
 be three days and three nights in the heart of the earth.
- 41 The men of Nineveh will rise in the judgment with this
 generation, and will condemn it, because they repented at
 the preaching of Jonah ; and behold, a greater than Jonah is
 42 here. The queen of the south will rise in the judgment

Dan. ii. 44.

1 John ii. 19.

Heb. x. 29.

Matt. vii. 16.

Pro. xiii. 3.

Ecc. xii. 14.

Jonah i. 17.

Jonah iii. 5.

1 Kings x. 1.

with this generation, and will condemn it; for she came from the utmost parts of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here.

Luke xi. 24.

When the unclean spirit has gone out of a man, it passeth through dry places seeking rest; and finding none, it saith, I will return to my house whence I came out; and when it has come, it findeth it empty, and swept, and garnished. Then it goeth, and taketh with it seven other spirits more wicked than itself, and they enter and dwell there; and the last state of that man cometh worse than was the first. Even so it will be with this wicked generation.

Heb. vi. 4.

WHILE he yet talked to the multitudes, his mother and his brothers stood outside, desiring to speak with him. And one said to him, Behold, thy mother and thy brothers stand outside, desiring to speak with thee.

But he answered and said to him who told him, Who is my mother? and who are my brothers? And he stretched forth his hand towards his disciples, and said, Behold my mother and my brothers! for, whosoever doeth the will of my Father who is in heaven, the same is my brother, and sister, and mother.

Heb. ii. 11.

THE same day Jesus went out of the house, and sat by the sea side. And great crowds were gathered together to him, so that he went into a boat, and sat; and the whole multitude stood on the shore.

13

2

And he spoke many things to them in parables; and he said, Behold a sower went forth to sow; and as he sowed, some seeds fell by the way side, and the birds came and devoured them; others fell upon rocky places where they had not much earth; and forthwith they sprang up, because they had no depth of earth, and when the sun was up they were scorched, and because they had no root they withered away; and others fell among the thorns, and the thorns sprang up and choked them; but others fell into the good ground, and brought forth fruit, one a hundred-fold, another sixty-fold, another thirty-fold. He who hath ears, let him hear.

Mark iv. 3.

3

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Matt. xi. 15.

9

And the disciples came and said to him, Why speakest thou to them in parables?

- 11 He answered and said, It is given to you to know the
mysteries of the kingdom of heaven, but to them it is not
12 given. For, whosoever hath, to him will be given, and he Matt. xxv. 29.
will have greater abundance; but whosoever hath not, from
13 him will be taken away even that which he hath. There-
fore I speak to them in parables; because seeing, they see
not; and hearing, they hear not, neither do they under-
stand.
- 14 And to them is fulfilled the prophecy of Isaiah, which Isa. vi. 9.
saith,
‘Hearing ye will hear, but will not understand;
And seeing ye will see but will not perceive;
15 For this people’s heart has become gross,
And their ears are dull of hearing,
And their eyes they closed;
Lest at any time they should perceive with their eyes,
And hear with their ears,
And should understand with their hearts,
And should turn,
And I should heal them.’
- 16 But blessed are your eyes, for they see; and your ears,
17 for they hear. For, verily, I say to you, Many prophets Eph. iii. 5.
and righteous men desired to see those things which ye see,
and saw them not; and to hear those things which ye hear,
and heard them not.
- 18, 19 Hear ye therefore the parable of the sower:—When any Mark iv. 14.
one heareth the word of the kingdom, but understandeth it
not, then cometh the wicked one, and snatcheth away that
which was sown in his heart: this man is the seed sown
20 by the way side. And the seed sown on rocky places, is
he who heareth the word, and quickly with joy receiveth Isa. lviii. 2.
21 it; but, not having root in himself, he endureth only for a
while; and, when tribulation or persecution ariseth because
22 of the word, straightway he falleth. And the seed sown
among the thorns is he who heareth the word, and the
cares of the world and the deceitfulness of riches choke the
23 word, and he becometh unfruitful. But the seed sown on John xv. 5.
the good ground is he who heareth the word, and under-
standeth it; who also beareth fruit and bringeth forth, one
a hundred-fold, one sixty, another thirty.

Isa. xxviii. 10. }
1 Pet. i. 23. }

ANOTHER parable he put forth to them, saying, The kingdom of heaven is likened unto a man who sowed good seed in his field ; but while men slept, his enemy came and sowed tares also among the wheat, and went his way. But when the blade had sprung up and brought forth fruit, then appeared the tares also. So the servants of the householder went and said to him, Sir, didst not thou sow good seed in thy field? whence then hath it tares? He said to them, An enemy did this. The servants said to him, Wouldst thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root out also the wheat with them. Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them into bundles to be burnt; but gather the wheat into my barn.

1 Tim. v. 24.

Mal. iv. 1.

Mark iv. 31.

ANOTHER parable he put forth to the people, saying, The kingdom of heaven is like a grain of mustard seed, which a man took, and sowed in his field; which indeed is the least of all seeds; but when it has grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in its branches.

ANOTHER parable he spoke to them:—The kingdom of heaven is like leaven which a woman took and hid in three measures of meal, till the whole was leavened.

Psa. lxxviii. 2.

ALL these things Jesus spoke to the multitudes in parables; and without a parable he spoke nothing to them: that there might be fulfilled that which was spoken by the prophet,

‘I will open my mouth in parables;
I will utter things which have been kept secret
Since the foundation.’

THEN he left the multitudes, and went into the house; and his disciples came to him, saying, Explain to us the parable of the tares of the field.

John viii. 44.

He answered and said, He who soweth the good seed is the Son of Man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy who sowed them is the devil; the harvest is the end of the age; and the

- 40 reapers are the angels. As therefore the tares are gathered and burnt with fire, so it will be in the end of the age. Rev. xiv. 15.
- 41 The Son of Man will send forth his angels, and they will gather out of his kingdom all things which offend, and
- 42 those who do iniquity; and will cast them into the fiery furnace; there will be wailing and gnashing of teeth.
- 43 Then the righteous will shine forth as the sun in the kingdom of their Father. He who hath ears, let him hear. Dan. xii. 3.
- 44 The kingdom of heaven is like treasure hidden in a field, which a man, when he hath found it, hideth, and for joy thereof goeth and selleth whatsoever he hath, and buyeth that field. Pro. ii. 4.
- 45 AGAIN, the kingdom of heaven is like a merchant seeking
- 46 goodly pearls; and, having found one pearl of great price, he went and sold all that he had, and bought it. Pro. iii. 14.
- 47 AGAIN, the kingdom of heaven is like a sweep-net which
- 48 was cast into the sea, and gathered fish of every kind; which, when it was full, they drew to shore; and they sat down and
- 49 gathered the good into vessels, but cast the bad away. So it will be at the end of the age; the angels will come
- 50 forth and separate the wicked from among the righteous, and will cast the wicked into the fiery furnace; there will be wailing and gnashing of teeth. Matt. xxv. 32.
- 51 Have ye understood all these things? The disciples said
- 52 to him, Yea. Then he said to them, Therefore every scribe who is instructed as to the kingdom of heaven is like a man who is a householder, who bringeth forth out of his treasure things new and old. Pro. x. 21.
- 53 AND when Jesus had finished these parables, he departed
- 54 thence. And he went into his own country, and taught the people in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these
- 55 mighty works? Is not this the carpenter's son? is not his mother called Mary? and are not his brothers, James and
- 56 Joseph and Simon and Judas? And his sisters, are they not all with us? Whence then hath this man all these things? Mark vi. 3.
- 57 And they were disquieted through him. But Jesus said to them, A prophet is not without honour, except in his own

country, and in his own house. And because of their unbelief 58
he did not many miracles there.

AT that time Herod the tetrarch heard of the fame of 1 14
Jesus, and said to his servants, This is John the Baptist; 2
he has been raised from the dead; and therefore mighty
works are wrought by him.

(For Herod had laid hold of John, and bound him, and 3
put him into prison for Herodias' sake, his brother Philip's
Lev. xviii. 16. wife; for John had said to him, It is not lawful for thee 4
to have her. And when Herod would have put him to 5
death, he feared the multitude, because they accounted
John a prophet. But when Herod's birthday-feast was kept, 6
the daughter of Herodias danced before them; and she
pleased Herod. Whereupon he promised with an oath 7
Pro. xxix. 10. to give her whatsoever she should ask. And she, being 8
prompted by her mother, said, Give me here John the
Baptist's head on a dish. And the king was sorry; 9
Dan. vi. 14. but, for the sake of his oaths, and of those who sat with
him at table, he commanded it to be given her. And 10
he sent and had John beheaded in the prison. And his 11
head was brought on a dish, and given to the damsel; and
she carried it to her mother. And his disciples took up 12

the body and buried it, and went and told Jesus.)
Mark vi. 32. WHEN Jesus heard of it, he withdrew thence by boat 13
into a desert place apart. But when the multitudes heard
thereof, they followed him on foot out of the cities. And 14
he went forth, and saw a great multitude, and was moved
with compassion towards them, and cured their sick.

And when it was evening, the disciples came to him, saying, 15
This is a desert place, and the time is now past; send the
multitudes away therefore, that they may go into the villages
2 Kings xiv. 1. and buy themselves food. But Jesus said to them, They 16
need not depart; give ye them food. And they said to him, 17
We have here only five loaves and two fishes. He said, Bring 18
them hither to me.

And having commanded the multitudes to sit down on the 19
grass, he took the five loaves and the two fishes, and looking
up to heaven he blessed, and broke the loaves, and gave to
his disciples, and the disciples gave to the multitudes. And 20

- they all ate, and were satisfied; and they took up of the
 21 fragments which remained twelve baskets full. And those
 who had eaten were about five thousand men, besides women
 and children.
- 22 AND straightway he constrained the disciples to get into
 a boat, and to go before him to the other side, while he
 23 sent away the multitudes. And when he had sent them Mark vi. 46.
 away, he went up on the mountain apart to pray; and when
 the evening had come, he was there alone.
- 24 But the boat was then many furlongs from land, tossed
 25 by the waves; for the wind was contrary. And in the
 fourth watch of the night Jesus, walking on the sea, came
 26 to the disciples. And when they saw him walking on the Job ix. 8.
 sea, they were troubled, saying, 'It is a spirit!' And they
 27 cried out for fear. But straightway Jesus spoke to them,
 saying, Be of good cheer; it is I; be not afraid.
- 28 And Peter answered him and said, Lord, if it be thou, bid
 29 me come to thee on the waters. And he said, Come. And
 when Peter had come down out of the boat, he walked on the
 30 water, and came to Jesus. But, observing the wind, he was
 afraid; and beginning to sink, he cried out, saying, Lord,
 31 save me! And immediately Jesus stretched forth his hand
 and caught him, and said to him, O thou of little faith, Jas. i. 6.
 32 wherefore didst thou doubt? And when they had entered
 33 the boat, the wind ceased. Then those who were in the boat
 worshipped him, saying, Of a truth thou art the Son of God.
- 34 AND when they had crossed, they landed at Gennesaret.
 35 And the men of that place knew who it was, and sent out
 into all the country round about, and brought to him all
 36 who were ill; and besought him that these might touch
Num. xv. 38.
 if it were but the fringe of his garment; and as many as
 touched were made perfectly well.

15

- 1 THEN Pharisees and scribes from Jerusalem came to
 2 Jesus, and said, Why do thy disciples transgress the tradition
 of the elders? for they wash not their hands when they eat
 3 bread. But he answered and said to them, Why do ye also
 transgress the commandment of God, for the sake of your
 4 tradition? For God said, 'Honour thy father and thy
 mother'; and, 'He who revileth father or mother, shall

{ Ex. xx. 12.
 Ex. xxi. 17.
 Lev. xx. 9.
 Deut. v. 16.
 Pro. xx. 20.

surely die.' But ye say, Whosoever shall say to his father 5
or his mother, 'That wherewith thou mightest have been
benefited by me, is given to *Gon*'; then he is not to honour 6
his father or his mother. And ye made the word of God
of no effect for the sake of your tradition. Ye hypocrites! 7
well did Isaiah prophesy of you, saying,

Isa. xxix. 13.

'This people honour Me with their lips; 8
But their hearts are far from Me.
But in vain they reverence Me, 9
Teaching for doctrines the commandments of men.'

And he called the multitude, and said to them, Hear ye, 10
and understand: It is not that which goeth into the mouth 11
which defileth the man, but that which cometh out of the
mouth, this defileth the man.

Matt. xxiii. 16.

Hos. iv. 17.

THEN the disciples came and said to him, Knowest thou 12
that the Pharisees were disquieted when they heard that
saying? But he answered and said, Every plant which 13
my heavenly Father did not plant, will be rooted up. Let 14
them alone; they are blind leaders of the blind. And if
the blind lead the blind, both will fall into the ditch.

Jas. iii. 6.

Gen. vi. 5.

Then answered Peter and said to him, Explain to us 15
the parable. And Jesus said, Are ye also still without 16
understanding? Do not ye understand that whatsoever 17
entereth in at the mouth goeth into the belly, and is cast
out into the sewer? But those things which proceed out 18
of the mouth come forth from the heart; and they defile 19
a man. For out of the heart come forth evil thoughts,
murders, adulteries, fornications, thefts, false witness, blas-
phemies; these are the things which defile a man; but to 20
eat with unwashed hands defileth not a man.

Luke xviii. 38.

Acts iii. 26.

AND Jesus departed thence and withdrew into the 21
borders of Tyre and Sidon.

And a woman of Canaan came out of those parts, and 22
cried, saying, Have mercy on me, O Lord, thou Son of David:
my daughter is grievously possessed by an evil spirit. But 23
he answered her not a word. And his disciples came and
besought him, saying, Send her away; for she crieth after
us. But he answered and said, I am sent only to the lost 24
sheep of the house of Israel. Then she came and worshipped 25

26 him, saying, Lord, help me! But he answered and said,
It is not right to take the children's bread, and to cast
27 it to the dogs. And she said, True, Lord; for the dogs
also eat of the crumbs which fall from their masters' table.
28 Then Jesus answered and said to her, O woman, great is Job xiii. 15.
thy faith; be it unto thee even as thou wouldst. And her
daughter was cured from that hour.

29 AND Jesus departed thence, and went along the sea of
Galilee; and, having gone up on to the mountain, he sat
30 down there. And great multitudes came to him, having
with them those who were crippled, maimed, blind, dumb,
and many others, and laid them down at his feet; and he
31 cured them; insomuch that the multitude wondered, when Psa. ciii. 3.
they saw that the dumb spoke, the maimed were restored,
the lame walked, and the blind saw; and they glorified the
God of Israel.

32 THEN Jesus called his disciples to him and said, I have
compassion on the multitude, because they have been with
me now three days and have nothing to eat; and I am
unwilling to send them away fasting, lest they faint on the
33 road. And the disciples said to him, Whence should we
have so many loaves in the wilderness as to satisfy so great
34 a multitude? Jesus said to them, How many loaves have
35 ye? And they said, Seven, and a few little fishes. And he
36 commended the multitude to sit down on the ground. And Matt. xiv. 19.
he took the seven loaves and the fishes, and gave thanks,
and broke, and gave to the disciples, and the disciples to
37 the multitudes. And they all ate, and were satisfied; and
they took up of the broken pieces which were left over,
38 seven hampers full. And they who had eaten were four
thousand men, besides women and children.

39 AND, having sent away the multitude, he entered a boat
and went into the borders of Magadan (*a*).
16 1 AND the Pharisees and Sadducees came, and, testing Matt. xii. 38.
2 him, asked him to show them a sign from the heavens. Mark viii. 11
He answered and said to them, When it is evening, ye

(*a*) Or Magdala.

say, 'Fair weather! for the sky is red.' And in the morning, 'Foul weather to-day! for the sky is red and threatening.' Ye know how to discern the face of the sky; but can ye not discern the signs of the times? An evil and adulterous generation seeketh a sign; yet no sign shall be given it but the sign of Jonah. And he left them, and departed.

Now the disciples, when they went to the other side, forgot to take bread. And Jesus said to them, Take heed and beware of the leaven of the Pharisees and of the Sadducees. And the disciples reasoned among themselves, saying, We brought no bread. When Jesus perceived this, he said, O ye of little faith! why reason ye among yourselves because ye have no bread? Do ye not yet perceive? nor remember the five loaves of the five thousand, and how many baskets ye took up? Nor yet the seven loaves of the four thousand, and how many hamper ye took up? How is it ye do not perceive that I spoke not to you concerning bread? But beware of the leaven of the Pharisees and of the Sadducees.

Then they understood that he bade them beware, not of the leaven of bread, but of the teaching of the Pharisees and of the Sadducees.

AND Jesus went into the regions of Casarea Philippi; and he asked his disciples, saying, Who do men say that the Son of Man is? And they said, Some say, John the Baptist; some, Elijah; and others, Jeremiah, or one of the prophets. He said to them, But who say ye that I am? Simon Peter answered and said, Thou art the Christ, the Son of the Living God. And Jesus answered and said to him, Blessed art thou, Simon Barjonah; for, not flesh and blood hath revealed it to thee, but my Father who is in heaven. And I say also to thee, that thou art Peter (a); and upon this rock (b) I will build my church (c); and the gates of Hades shall not prevail against it. I will give to thee the keys of the kingdom of heaven; and whatsoever thou shalt

(a) Gr. *petros*, a piece of rock.

(b) Gr. *petra*, a rock.

(c) Or congregation, or community.

- bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven. Then he charged the disciples that they should tell no one that he was the Christ. Mark viii. 30.
- 21 From that time Jesus Christ began to show his disciples that he must go to Jerusalem, and suffer many things from the elders and high priests and scribes, and be killed, and on the third day be raised. Then Peter took him, and began to rebuke him, saying, Far be it from thee, Lord; 22 this shall not be unto thee. But he turned and said to Peter, Get thee behind me, thou adversary (a); thou art a stumbling-block to me; for thou regardest not the things which are of God, but those which are of men.
- 24 Then Jesus said to his disciples, If any one would come after me, let him deny himself, and take up his cross and 25 follow me. For, whosoever would save his life (b) will lose it; and whosoever shall lose his life for my sake will find it. 26 For, what will a man be profited, if he shall gain the whole world, but forfeit his life? Or what will a man give in exchange for his life? For the Son of Man will come in the glory of his Father, with his angels; and then he will render 27 to each man according to his deeds. Verily, I say to you, there are some of those standing here, who will not taste of death till they see the Son of Man coming in his kingdom. Matt. x. 38.
- 28 Dan. vii. 9, 10.
- 29 Luke ix. 27.

17

- 1 AND after six days Jesus took Peter and James and John his brother, and brought them up a high mountain apart; 2 and he was transfigured before them; and his face shone as the sun, and his raiment became white as the light. And there 3 appeared to them Moses and Elijah talking with him. And Peter answered and said to Jesus, Lord, it is good for us to be here; if thou art willing, I will make here three tabernacles; one for thee, and one for Moses, and one for Elijah. Rev. i. 16.
- 4 While he yet spoke, a bright cloud overshadowed them; and a voice out of the cloud said, THIS IS MY BELOVED SON 5 IN WHOM I AM WELL PLEASED; HEAR YE HIM. And when the disciples heard it, they fell on their faces and were sore Matt. iii. 17.
- 6 Deut. xviii. 15.

(a) Or Satan.

(b) Or soul, and so in the following verses.

Dan. x. 10. afraid. Then Jesus went and touched them, and said, Arise, 7
and be not afraid. And they lifted up their eyes and saw no 8
one, but Jesus only. As they came down from the mountain, 9
Jesus charged them, saying, Tell the vision to no man, until
the Son of Man has risen from the dead.

Mal. iv. 5. And the disciples asked him, Why is it that the scribes 10
say that Elijah must first come? He answered and said, 11
Truly Elijah cometh, and will restore all things. But I 12
say to you, that Elijah has come already, and they knew him
not, but did to him whatsoever they would. Likewise also
Matt. xvi. 21. the Son of Man will suffer at their hands. Then the disciples 13
understood that he spoke to them of John the Baptist.

AND when they had come to the multitude, there came to 14
Mark ix. 22. him a man, kneeling to him and saying, Lord, have pity on 15
my son; for he is a lunatic (*a*), and greatly afflicted; for, oft-
times he falleth into the fire, and oftentimes into the water. And 16
I brought him to thy disciples, but they could not cure him.

Jesus answered and said, O faithless and perverse genera- 17
tion, how long shall I be with you? how long shall I
bear with you? bring him hither to me. And Jesus re- 18
buked the evil spirit, and it departed from the child; and
the child was cured from that very hour. Then the disciples 19
went to Jesus apart, and said, Why could not we cast it out?
Heb. iii. 19. He said to them, Because ye have so little faith; for, 20
Matt. xxi. 21. verily, I say to you, if ye have faith as a grain of mustard
seed, ye will say to this mountain, Remove hence to yonder
place; and it will remove; and nothing will be impossible
to you (*b*).

AND while they were gathering together in Galilee, Jesus 22
said to them, The Son of Man is about to be betrayed into
the hands of men; and they will kill him; and the third 23
Matt. xvi. 21. day he will be raised. And they were exceedingly sorry.

WHEN they had come to Capernaum, those who took 24
Ex. xxx. 13. } the half-shekel (*c*) came to Peter, and said, Doth not your
Ex. xxxviii. 26. } master pay the half-shekel? He said, Yes. And when 25
Neh. x. 32. }

(*a*) *Or* epileptic.

(*b*) Some MSS. add (v. 21), 'But this kind goeth not out except by
prayer and fasting.'

(*c*) *Or* Temple-tax. *Gr.* didrachma = about two shillings.

he had come into the house, Jesus spoke first and said to him, What thinkest thou, Simon? from whom do the kings of the earth take customs or tribute? from their own children? or from strangers? And when he had answered, From strangers, Jesus said to him, Then the children are free. Notwithstanding, lest we should offend them, go thou to the sea, and cast a hook, and take the first fish which cometh up, and open its mouth, and thou wilt find a shekel; take that, and give it them for me and thee.

Rom. xiv. 21.

18 ¹ AT that time the disciples came to Jesus, saying, Who, then, is the greatest in the kingdom of heaven?

² And Jesus called a little child to him, and set him in the
³ midst of them, and said, Verily, I say to you, Unless ye be converted, and become as little children, ye will not enter the
⁴ kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom
⁵ of heaven. And whoso shall receive one such little child in
⁶ my name receiveth me. But whoso shall cause to fall one of these little ones who believe in me, it were better for him that a millstone were hung about his neck, and that he were sunk in the depth of the sea.

Psa. li. 10.

⁷ Alas for the world because of occasions of evil! for it must needs be that occasions come; but alas for the man
⁸ through whom the occasion cometh! If thy hand or thy foot ensnareth thee, cut it off, and cast it from thee; it is better for thee to enter, maimed or halt, into life, than having two hands or two feet, to be cast into the everlasting fire. And if thine eye ensnareth thee, pluck it out,
⁹ and cast it from thee; it is better for thee, having one eye, to enter into life, rather than having two eyes to be cast into the hell of fire.

1 Cor. xi. 19.

Jude 11.

¹⁰ Take heed that ye despise not one of these little ones; for I say to you, their angels always behold the face of my Father who is in heaven (*a*).

Luke ix. 25.

¹² What think ye? if a man have a hundred sheep, and one of them go astray, will he not leave the ninety and nine

(*a*) Some MSS. add (v. 11), 'For the Son of Man has come to save that which was lost.'

upon the mountains, and go and seek that which has gone astray? And if so be that he find it, verily, I say to you, he rejoiceth more over it, than over the ninety and nine which went not astray. Even so it is not the will of your Father who is in heaven, that one of these little ones should be lost.

But if thy brother trespass, go, tell him his fault between thee and him alone; if he hear thee, thou hast gained thy brother. But if he hear thee not, then take with thee one or two more, so that at the mouth of two or three witnesses every word may be established. And if he refuse to hear them, tell it to the congregation (a); but if he also refuse to hear the congregation, let him be to thee as a heathen man or a collector. Verily, I say to you, Whatever ye shall bind on earth will be bound in heaven; and whatever ye shall loose on earth will be loosed in heaven. Verily, I say to you again, If two of you shall agree on earth touching any thing that they shall ask, it will be done for them by my Father who is in heaven. For where two or three are gathered in my name, there I am in the midst of them.

THEN Peter came and said to him, Lord, how often shall my brother trespass against me, and I forgive him? until seven times? Jesus said to him, I say not to thee, Until seven times; but, Until seventy times seven.

Therefore the kingdom of heaven is like a certain king, who would make a reckoning with his servants. And when he had begun to reckon, one was brought to him who owed him ten thousand talents (b). But as he had not wherewith to pay, his lord commanded him to be sold, with his wife and children, and all that he had, and payment to be made. The servant therefore fell down, and entreated him, saying, Have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and released him, and forgave him the debt. But that same servant went out, and found one of his fellow-servants, who owed him a hundred shillings (c); and he laid hands on him and took him by the throat, saying, Pay whatever thou owest. And his fellow-

(a) Or church. (b) A talent=about £200. (c) Or denarii.

- servant fell down, and besought him, saying, Have patience
 30 with me, and I will pay thee. And he would not; but
 went and cast him into prison, till he should pay the debt.
 31 So, when his fellow-servants saw what was done, they were
 very sorry, and went and told their lord all that was done.
 32 Then his lord called him, and said to him, Thou wicked Matt. vi. 12.
 servant, I forgave thee all that debt, because thou de- Matt. vi. 14.
 33 siredst me; shouldest not thou also have had pity on thy
 34 fellow-servant, even as I had pity on thee? And his lord
 was wroth, and delivered him to the tormentors, till he
 35 should pay all that was due to him. So likewise will my Pro. xxl. 13.
 Heavenly Father do to you, if ye from your hearts forgive
 not each his brother.

19

- 1 AND, when Jesus had finished these sayings, he departed
 from Galilee, and went into the borders of Judæa across the
 2 Jordan; and great multitudes followed him; and he healed
 them there.
 3 Then certain Pharisees came to him, testing him and
 saying, Is it lawful to put away one's wife for any cause?
 4 And he answered and said, Have ye not read that He Gen. i. 27.
 who created them at the beginning made them male and
 5 female, and said, 'For this cause a man shall leave father Gen. ii. 24.
 and mother, and shall cleave to his wife; and the two shall
 6 become one flesh?' Thus they are no more two, but one
 flesh; therefore, what God hath joined, let not man put
 asunder.
 7 They said to him, Why then did Moses command to give a Deut. xxiv. 1.
 8 bill of divorce; and to put her away? He said to them,
 Moses, because of the hardness of your hearts, suffered you
 to put away your wives; but it has not been so always.
 9 And I say to you, Whosoever shall put away his wife, Matt. v. 32.
 unless it be for fornication, and shall marry another, com-
 mitteth adultery (a).
 10 The disciples said to him, If the case of the man with his
 11 wife is so, it is not good to marry. But he said to them, All
 cannot receive this saying; only those to whom it is given.
 12 For there are eunuchs who were so born from their mothers'

(a) Some MSS. add, 'and he who marrieth a woman put away,
 committeth adultery.'

womb; and there are eunuchs who were made such by men; and there are eunuchs who have made themselves such for the kingdom of heaven's sake. He who is able to receive this, let him receive it.

Mark x. 13. } THEN were brought to him little children, that he should 13
 Luke xviii. 15. } lay his hands on them, and pray; and the disciples rebuked
 them (a). But Jesus said, Suffer the little children to come 14
 to me, and forbid them not; for of such is the kingdom of
 Matt. xviii. 10. heaven. And he laid his hands on them, and departed 15
 thence.

Mark x. 17. AND, behold, one came to him, saying, Master, what 16
 good thing shall I do, that I may obtain eternal life? 17
 Jesus said to him, Why askest thou me as to what is 17
 good? there is One who is good; but, if thou wouldst 18
 Ex. xx. 12. enter into life, keep the commandments. He said to him, 18
 Which? Jesus said, 'Thou shalt not kill'; 'Thou shalt not 19
 commit adultery'; 'Thou shalt not steal'; 'Thou shalt not 19
 bear false witness'; 'Honour thy father and thy mother'; 19
 Lev. xix. 18. and, 'Thou shalt love thy neighbour as thyself.' The young 20
 man said to him, All these I have kept; what lack I yet? 20
 Luke xii. 33. Jesus said to him, If thou wouldst be perfect, go thy way, 21
 sell what thou hast, and give to the poor; and thou shalt 21
 have treasure in heaven; and come, follow me. But when 22
 the young man heard that saying, he went away sorrowful; 22
 for he was one who had great possessions.

Then Jesus said to his disciples, Verily, I say to you, It is 23
 difficult for a rich man to enter the kingdom of heaven. 23
 1 Tim. vi. 9. Again, I say to you, it is easier for a camel to go through the 24
 eye of a needle, than for a rich man to enter the kingdom of 24
 God. When the disciples heard it, they were exceedingly 25
 amazed, and said, Who, then, can be saved? But Jesus 26
 looked upon them and said, With men it is impossible; but 26
 with God all things are possible.

Then Peter answered and said to him, Behold, we for- 27
 sook all, and followed thee; what, then, shall we have?

(a) The pronoun may be read as meaning either the children or 'those who brought them.' The latter rendering is found in the A.V. at Mark x. 13, but the words 'those who brought' are not in the best ancient MSS.

will with mine own? Or is thine eye evil, because I am good?

So the last will be first, and the first last (a). 16

Matt. xxvii. 2. AND when Jesus was about to go up to Jerusalem, he took 17
the twelve disciples apart; and he said to them on the way, 18
Behold, we are going up to Jerusalem; and the Son of Man
will be betrayed to the high priests and scribes, and they
will condemn him to death, and will deliver him to the 19
Gentiles to be mocked, and to be scourged, and to be cruci-
fied; and the third day he will be raised.

Luke xii. 50. Then the mother of the sons of Zebedee, together with 20
her sons, came to him, worshipping him, and desiring a
certain thing of him. And he said to her, What desirest 21
thou? She said to him, Promise that these my two sons shall
sit, one at thy right hand, and the other at thy left, in
thy kingdom. But Jesus answered and said, Ye know not 22
what ye ask. Are ye able to drink of the cup of which I
shall drink? They said to him, We are able. He said to 23
them, Ye shall indeed drink of my cup; but, to sit at my right
hand and at my left, this is not mine to give, except to those
for whom it has been prepared by my Father.

Luke xxii. 25. And when the ten heard it they were moved with 24
indignation about the two brothers. But Jesus called them 25
to him, and said, Ye know that the rulers of the Gentiles
exercise dominion over them, and they who are great
exercise authority upon them. It is not so among you; 26
but whosoever would be great among you, he shall be (b)
your minister; and whosoever would be first among you, 27
he shall be (b) your servant; even as the Son of Man came 28
not to be ministered to, but to minister, and to give his life
a ransom in the stead of many.

Matt. ix. 27. AND as they departed from Jericho, a great multitude 29
followed him. And two blind men, sitting by the way 30
side, heard that Jesus was passing by; and they cried
out, saying, Have pity on us, O Lord, thou Son of David.
And the multitude rebuked them, that they should hold their 31

(a) Some MSS. add, 'For there are many called, but few chosen.'

(b) Or let him be.

- 32 peace; but they cried out the more, saying, Have pity on
us, O Lord, Son of David. And Jesus stopped, and called
them, and said, What would ye that I should do for you?
33 They said to him, Lord, that our eyes may be opened. Matt. xxi. 22.
34 And Jesus had compassion, and touched their eyes; and
immediately the men received sight; and they followed
him.

- 21 1 AND when they drew nigh to Jerusalem, and had come
to Bethphage, to the Mount of Olives, Jesus sent two dis-
2 ciples, saying to them, Go into the village over against you,
and straightway ye will find an ass tied, and a colt with
3 her; loose them and bring them to me. And if any one
say aught to you, ye shall say, The Lord hath need of them;
4 and immediately he will send them. This was done that
what was spoken through the prophet might be fulfilled,
5 'Tell ye the daughter of Sion,
Behold, thy King cometh to thee,
Meek, sitting upon an ass,
Even on a colt the foal of an ass.'
Zec. ix. 9.
6 And the disciples went, and did as Jesus had commanded
7 them, and brought the ass, and the colt, and put on them
their clothes, and he sat thereon.
8 And the greater part of the multitude spread their gar-
ments in the way; others cut branches from the trees, and
9 strewed them in the way. And the multitudes who went
before him, and those who followed, cried, saying, Hosanna
to the Son of David; Blessed is he who cometh in the name Psa. cxviii. 26.
of the LORD; Hosanna in the highest!
- 10 AND when he came into Jerusalem, all the city was stirred,
11 saying, Who is this? And the multitudes said, This is the
prophet Jesus from Nazareth of Galilee.
12 And Jesus went into the temple, and cast out all those
who sold and bought in the temple; and he overthrew the
tables of the moneychangers, and the seats of those who
13 sold the doves, and said to them, It is written, 'My house
shall be called a house of prayer'; but ye are making it a
den of robbers. And the blind and the lame went to him
14 in the temple; and he cured them.

(Isa. lvi. 7.
Jer. vii. 11.

But the high priests and scribes, when they saw the wonderful things that he did, and the children who were crying out in the temple, and saying, Hosanna to the Son of David, were greatly displeased, and said to him, Hearest thou what these say? Jesus answered them, Yea; did ye never read,

Psa. viii. 2.

‘Out of the mouths of babes and sucklings

Thou hast perfected praise’?

And he left them, and went out of the city to Bethany, and lodged there.

Mark xi. 13.

Now, in the morning as he returned to the city, he was hungry. And seeing a fig tree by the way, he went to it, and found nothing thereon, but leaves only. And he said to it, Let no fruit grow on thee henceforth for ever; and the fig tree at once withered away. And when the disciples saw it they marvelled, saying, How was it that the fig tree at once withered away? But Jesus answered and said to them, Verily, verily, I say to you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but even if ye shall say to this mountain, ‘Be thou removed, and be thou cast into the sea,’ it will be done. And all things, whatsoever ye shall ask in prayer, believing, ye will receive.

1 Cor. xiii. 2.

Luke xx. 1.

AND when he had gone into the temple, the high priests and the elders of the people came to him as he was teaching, and said, By what authority doest thou these things? and who gave thee that authority? Jesus answered and said to them, I also will ask you one thing, and if ye tell me that, I also will tell you by what authority I do these things: The baptism of John, whence was it? from heaven, or from men? And they reasoned among themselves, saying, If we shall say, ‘From heaven,’ he will say to us, ‘Then why did ye not believe him!’ But if we shall say, ‘From men,’ we fear the people; for all hold John as a prophet.

Matt. xiv. 5.

And they answered Jesus, and said, We do not know.

Luke xv. 11.

And he said to them, Neither do I tell you by what authority I do these things. But what think ye? A man had two sons. He went to the first, and said, Son, go work to-day in the vineyard; he answered and said, I go, sir; and went not.

- 30 And he went to the second and spoke in like manner : and
 he answered and said, I will not ; afterwards he repented,
 31 and went. Which of the two did the will of his father ? 2 Chr. xxxiii. 12.
 They said, The latter. Ecc. v. 5.
- Jesus said to them, Verily, I say to you, the collectors and
 32 the harlots go into the kingdom of God before you. For,
 John came to you in the way of righteousness, and ye believed
 him not ; but the collectors and the harlots believed him ;
 and ye, when ye had seen it, repented not afterwards so as
 to believe him. Luke vii. 7.
- 33 HEAR another parable : There was a man, a householder, Isa. v. 1.
 who planted a vineyard, and hedged it round, and dug
 a wine-press in it, and built a tower ; and let it out to
 34 husbandmen, and went into a far country ; and when Neh. ix. 26.
 the time for fruit drew near, he sent his servants to the
 35 husbandmen to receive his fruits. Then the husbandmen
 took his servants, and beat one, and killed another, and stoned
 36 another. Again, he sent other servants more than the first ;
 37 and they did to them likewise. But last of all he sent
 to them his own son, saying, They will reverence my son.
 38 But when the husbandmen saw the son, they said among
 themselves, This is the heir ; come, let us kill him, and
 39 have his inheritance. So they took him, and cast him
 40 out of the vineyard, and slew him. Therefore when the
 master of the vineyard cometh, what will he do to those
 husbandmen ?
- 41 They said to him, He will miserably destroy those wicked
 men, and will let out his vineyard to other husbandmen
 who will render him the fruits in their seasons.
- 42 Jesus said to them, Did ye never read in the Scriptures, Psa. cxviii. 22.
 'The stone which the builders rejected,
 Became the head of the corner ;
 This is the LORD's doing,
 And it is marvellous in our eyes' ?
- 43 Therefore I say to you, The kingdom of God will be taken
 from you and given to a nation which will bring forth the
 44 fruits thereof. And whosoever shall fall on this stone will
 be bruised ; but on whomsoever it shall fall, it will crush him
 to pieces. { Isa. viii. 14.
 Dan. ii. 34.
 Dan. ii. 44.
 Zec. xii. 3.
- 45 AND the high priests and the Pharisees heard his parables,

and perceived that he was speaking of them. And they sought to lay hands on him; but they feared the multitudes, because they took him to be a prophet.

AND Jesus answered, and again he spoke in parables, saying to them, The kingdom of heaven is like a certain king, who made a marriage for his son, and sent forth his servants to call to the marriage those who were invited; but they would not come. Again, he sent forth other servants, saying, Tell those who have been invited, Behold, I have prepared my breakfast; my oxen and my fatlings are killed, and all things are ready; come to the marriage. But they made light of it, and went their ways, one to his farm, and another to his merchandise; and the others took his servants, and treated them shamefully, and slew them. But the king was wroth; and sent forth his soldiers, and destroyed those murderers and burnt up their city.

Then he said to his servants, The wedding is ready, but those who were invited were not worthy. Go ye therefore into the crossings of the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all whom they found, both bad and good; and the wedding-chamber was filled with guests.

And when the king came in to look at the guests, he saw there a man who had not on a wedding garment; and he said to him, Friend, how camest thou in hither not having a wedding garment? But he was speechless. Then the king said to the attendants, Bind him hand and foot, and cast him into the outer darkness; there will be wailing and gnashing of teeth.

For many are called, but few are chosen.

THEN the Pharisees went and took counsel how they might entrap Jesus in his talk. And they sent to him, together with the Herodians, their own disciples, who said, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any one; for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute to Caesar, or not?

But Jesus perceived their wickedness, and said, Why do ye test me, ye hypocrites? Show me the tribute money.

Luke xlv. 17.

Esther vi. 14.

Psa. cvi. 24.

Matt. x. 11.

Isa. lxi. 10.

Matt. viii. 12.

20 And they brought him a denarius (a). And he said to them,
 21 Whose image is this, and whose the superscription? They
 said, Cæsar's. Then said he to them, Render, therefore, to
 Cæsar the things which are Cæsar's; and to God the things
 which are God's.

22 When they had heard these words, they marvelled, and left
 him and went their way.

23 THE same day there came to him Sadducees, saying that
 24 there is no resurrection; and they asked him, Master, Moses
 said, 'If a man die, having no children, his brother shall
 25 marry his wife, and raise up issue unto his brother.' Now,
 there were with us seven brethren; and the first married and
 26 died, and, as he had no issue, left his wife to his brother; like-
 27 wise the second also, and the third, unto the seventh. And
 28 last of all the woman died. Of which of the seven, then,
 will she be the wife in the resurrection? for they all had her.

Deut. xxv. 5.

29 Jesus answered and said to them, Ye err, because ye know
 30 neither the Scriptures nor the power of God. For in the
 resurrection they neither marry, nor are given in marriage,
 31 but are as angels in heaven. But as touching the resur-
 rection of the dead, have ye not read that which was spoken
 32 to you by God, saying, 'I am the God of Abraham, and the
 God of Isaac, and the God of Jacob'? He is the God, not
 of dead men, but of living.

Matt. xviii. 10.

Ex. iii. 6.

33 And when the multitude heard this, they were astonished
 at his teaching.

34 But when the Pharisees heard that he had put the
 35 Sadducees to silence, they gathered together. Then one
 of them who was a teacher of the law, testing him, asked
 36 him a question, Master, which is the great commandment
 37 in the Law? Jesus said to him, 'Thou shalt love the Lord
 thy God with all thy heart, and with all thy soul, and with
 38 all thy mind.' This is the great and first commandment.
 39 The second is like it, 'Thou shalt love thy neighbour as
 40 thyself.' On these two commandments depend all the Law
 and the Prophets.

Lev. xix. 18.

41 WHILE the Pharisees were gathered together, Jesus asked
 42 them, saying, What think ye of the Christ? whose son is he?

(a) Translated in other places 'shilling.'

They said to him, The son of David. He said to them, How
then doth David by the Spirit call him 'Lord,' saying,

Psa. cx. 1. 'The LORD said to my Lord,
Sit thou on My right hand,

Until I put thine enemies beneath thy feet'?

If David then called him 'Lord,' how is he David's son? 45

And no one was able to answer him a word; neither durst
any one from that day forth question him again. 46

23

THEN Jesus spoke to the multitudes and to his disciples,
saying, The scribes and the Pharisees sit in Moses' seat;
therefore do and observe whatsoever they bid you; but do not
ye according to their works; for they say, and do not. They
bind heavy burdens, and lay them on men's shoulders; but
they themselves will not move them with their finger. But
they do all their works to be seen by men; they make broad
their phylacteries, and enlarge their fringes, and love the
best places at feasts, and the front seats in the synagogues,
and greetings in the markets, and to be called by men,
'Rabbi' (a).

Jas. iii. 1. But be not ye called Rabbi; for, one is your Teacher; 8
and ye are all brethren. And call no one upon earth 9
Matt. vi. 9. your father; for One is your Father, the heavenly One.
Neither be ye called masters; for one is your Master, 10
even the Christ. But he who is greatest among you 11
Pro. xv. 33. shall be your minister. And whosoever shall exalt himself
will be humbled; and he who shall humble himself will be
exalted. 12

But alas for you, scribes and Pharisees, hypocrites! For 13
ye shut the kingdom of heaven against men; for ye neither
go in yourselves, nor do ye suffer to go in those who are
entering (b). Alas for you, scribes and Pharisees, hypocrites! 15
for ye compass sea and land to make one convert, and when
he becomes one, ye make him twofold more a child of hell
than yourselves.

John viii. 44. Alas for you, ye blind guides, who say, 'Whosoever 16

(a) *i.e.* Teacher, or Master.

(b) Some MSS. give (v. 14), 'Alas for you, Scribes and Pharisees,
hypocrites! for ye devour widows' houses, and for a pretence make
long prayers; therefore ye will receive greater condemnation.'

- sweareth by the sanctuary, it is nothing; but whosoever
 17 sweareth by the gold of the sanctuary, he is bound.' Ye
 fools and blind! which is greater, the gold, or the sanctuary
 18 which sanctifieth the gold? And, 'Whosoever sweareth by
 the altar, it is nothing; but whosoever sweareth by the gift
 19 which is upon it, he is bound.' Ye blind! which is greater,
 20 the gift, or the altar which sanctified the gift? There-
 fore whoso sweareth by the altar, sweareth by it and by
 21 all things thereon. And whoso sweareth by the sanctuary,
 22 sweareth by it and by Him who dwelleth therein. And he
 who sweareth by heaven, sweareth by the throne of God
 and by Him who sitteth thereon. Ex. xxix. 37.
- 23 Alas for you, scribes and Pharisees, hypocrites! for ye
 pay tithe of mint and anise and cummin, but omit the
 weightier matters of the Law,—justice, mercy, and faithful-
 ness; but these ye ought to have done, while not omitting
 24 the others. Ye blind guides, who strain out a gnat, and
 swallow a camel! 2 Chron. vi. 2.
- 25 Alas for you, scribes and Pharisees, hypocrites! for ye
 make clean the outside of the cup and of the platter, but
 26 inside they are filled from extortion and excess. Thou blind
 Pharisee, cleanse first the inside of the cup, that the outside
 also of it may become clean. Matt. v. 34.
- 27 Alas for you, scribes and Pharisees, hypocrites! for ye
 are like whited sepulchres which indeed appear beautiful
 outwardly, but within are full of dead men's bones and
 28 of all uncleanness. Even so ye also outwardly appear
 righteous to men, but within ye are full of hypocrisy and
 iniquity. Luke xi. 42.
- 29 Alas for you, scribes and Pharisees, hypocrites! for ye
 build the tombs of the prophets, and adorn the sepulchres
 30 of the righteous, and say, If we had lived in the days of our
 fathers, we would not have been accomplices with them in
 31 the blood of the prophets. Wherefore ye testify against
 yourselves, that ye are the children of those who slew the
 32 prophets. Fill ye up then the measure of your fathers.
 33 Serpents, brood of vipers! how can ye escape the judgment
 of hell? Mark vii. 4.
- 34 Wherefore, behold, I send forth to you prophets and wise
 men and scribes; some of them ye will kill and crucify,
Luke xi. 44.
Acts vii. 52.
1 Thess. ii. 15.

and some of them ye will scourge in your synagogues, and persecute from city to city; that upon you may come all the righteous blood shed upon the earth, from the blood of Abel the righteous, unto the blood of Zachariah (son of Barachiah), whom ye slew between the sanctuary and the altar. Verily, I say to you, All these things will come upon this generation. 35 36

Gen. iv. 8. }
2 Chr. xxiv. 21. }

Luke xiii. 34.

O Jerusalem, Jerusalem! thou that killest the prophets, and stonest those who are sent to thee, how often I would have gathered together thy children, even as a hen gathereth her chickens under her wings! But ye would not. Behold, your House is left to you (a). For I say to you, ye shall not see me henceforth, till ye shall say, 'Blessed is he who cometh in the name of the Lord.' 37 38 39

Jer. xii. 7. }
Jer. xxii. 5. }

AND Jesus went out, and departed from the temple; and his disciples came to him to show him the buildings of the temple. And he answered and said to them, See ye not all these things? Verily, I say to you, there will not be left here one stone upon another which will not be thrown down. 24 2

1 Kings ix. 7.

AND as he sat upon the Mount of Olives, the disciples came to him privately, saying, Tell us, when these things will be; and what is the sign of thy coming, and of the end of the age. 3

1 Thess. v. 1.

Col. ii. 8.

And Jesus answered and said to them, Take heed lest any one deceive you. For many will come in my name, saying, I am the Christ; and will deceive many. And ye will hear of wars and rumours of wars; see that ye be not troubled; for these things must come to pass, but the end is not yet. For nation will rise against nation, and kingdom against kingdom: and there will be famines and earthquakes in divers places. 4 5 6 7

Jer. xiv. 14.

All these are the beginning of sorrows.

Then they will deliver you up to be afflicted, and will kill you; and ye will be hated by all nations for my name's sake. And then many will fall away, and will betray each other, and will hate each other. And many false prophets will arise, and will deceive many. And because iniquity will abound, the love of most will become cold. 8 9 10 11 12

2 Pet. ii. 1.

(a) Some MSS. add, 'desolate.'

- 13 But he who endureth to the end, the same shall be saved.
- 14 And this gospel of the kingdom will be preached in all the world for a witness to all nations; and then will the end come. Matt. xxviii. 10.
- 15 Therefore when ye shall see standing in the holy place the abomination of desolation spoken of through Daniel the prophet, (whoso readeth, let him understand;) then let those who
- 16 are in Judæa flee to the mountains; let not him who is on the house-top come down to take his goods out of his house;
- 17 neither let him who is in the field turn back to take his garment. But alas for those who are with child, and those
- 18 who give suck, in those days! And pray ye that your flight be not in the winter, neither on a Sabbath; for there will be then great tribulation, such as, since the beginning of the world, hath not been until now; no, nor ever again will be. Luke xxiii. 29.
- 22 And unless those days should be shortened, there would no flesh be saved; but, for the sake of the elect, those days will be shortened. Isa. lxx. 8.
- 23 Then if any one shall say to you, Lo, here is the Christ,
- 24 or, Here; believe it not. For there will arise false Christs and false prophets, who will show great signs and wonders; so as to deceive, if possible, even the elect. Behold, I have
- 25 told you beforehand. Wherefore if they shall say to you, 'Behold, he is in the wilderness,' go not forth; 'Behold, he is in the inner chambers,' believe it not. For, as the light-
- 26 ning cometh out of the east and appeareth even unto the west, so will the coming of the Son of Man be. Deut. xiii. 1.
- 27 Wherever the carcass is, there will the vultures be gathered together. Zec. ix. 14.
- 29 Immediately after the tribulation of those days the sun will be darkened, and the moon will not give her light; and the stars will fall from the heavens, and the powers of the heavens will be shaken; and then will appear the sign of the Son of Man in the heavens. And then will all the tribes of the earth mourn; and they will see the Son of Man coming on the clouds of the heavens with power and great glory. And he will send forth his angels with a great trumpet.
- 31 And they will gather his elect from the four winds, from one end of the heavens to the other. Isa. xiii. 9.
Eze. xxxii. 7.
Joel. iii. 15.
- 32 Now learn from the fig tree its parable: When its branch has now become tender and putteth forth its leaves, ye know Luke xxi. 29.

that summer is nigh; so likewise ye, when ye shall see all 33
these things, know that he is nigh, even at the doors. Verily, 34
I say to you, this generation will not pass away, till all these
things have come to pass. The heavens and the earth will 35
pass away, but my words will not pass away.

But of that day and hour knoweth no one, no, not the 36
angels of heaven; neither the Son, but the Father only.

Gen. vii. 4.

For as the days of Noah were, so will the coming of the 37
Son of Man be. For, as in those days which were before the 38
flood they were eating and drinking, marrying and giving
in marriage, until the day when Noah entered the ark; and 39
they knew not until the flood came and took them all away;
so will also the coming of the Son of Man be. Then two 40
men will be in the field; one is taken, and one is left.
Two women will be grinding at the mill; one is taken, and 41
one is left.

Therefore watch; for ye know not on what day your 42
Lord cometh.

Luke xii. 39.

But know this, that if the householder had known in what 43
watch the thief would come, he would have been on watch,
and would not have suffered his house to be broken into.

Therefore be ye also ready; for, in such an hour as ye 44
think not, the Son of Man cometh.

Matt. xiii. 52.

Who then is the faithful and prudent servant, whom his 45
lord made ruler over his household, to give them their food
in due season? Blessed is that servant, whom his lord when 46
he cometh shall find so doing. Verily, I say to you, he will 47
make him ruler over all his goods. But if that evil servant 48
shall say in his heart, My lord tarrieth; and shall begin 49
to smite his fellow-servants, and shall eat and drink with
the drunken; the lord of that servant will come in a day 50
when he looketh not for him, and in an hour when he
is not aware; and will cut him asunder (a), and appoint 51
him his portion with the hypocrites; there will be weeping
and gnashing of teeth.

1 Thess. v. 3.

Psa. xiv. 14.

Then will the kingdom of heaven be likened unto ten vir-
gins, who took their torches and went forth to meet the bride-

(a) Possibly, a hyperbolical expression for 'scourging.' But his
having his portion with the unfaithful does not imply that he survives;
their portion is a violent death.

- 2 groom. And five of them were foolish, and five were wise.
 3 For the foolish took their torches, but took no oil with them ;
 4 whereas, the wise took oil in their vessels with their torches.
 5 While the bridegroom tarried, they all slumbered and slept.
 6 And at midnight a cry has come, Behold, the bridegroom ! Dan. vii. 13.
 7 go ye out to meet him ! Then all those virgins arose and Amos. iv. 12.
 8 trimmed their torches. And the foolish said to the wise,
 9 Give us of your oil ; for our torches are going out. But the
 wise answered, saying, Nay, lest there be not enough for us
 and for you ; go ye rather to those who sell, and buy for your-
 10 selves. And while they went to buy, the bridegroom came ;
 and those who were ready went in with him to the marriage ;
 11 and the door was shut. Afterwards came also the other
 12 virgins, saying, Lord, Lord, open to us ! But he answered Heb. iii. 19.
 and said, Verily, I say unto you, I know you not.
 13 Watch therefore, for ye know neither the day nor the hour.
 14 For it is like a man going into a far country, who
 called his own servants, and delivered to them his goods.
 15 And to one he gave five talents (*a*), to another two, and to Rom. xii. 6.
 another one ; to each according to his particular ability ;
 16 and took his journey. Straightway he who had received the
 five talents went and traded with them, and gained other
 17 five. Likewise he who had received the two, gained other
 18 two. But he who had received the one, went and dug the
 ground, and hid his lord's money.
 19 After a long time the lord of those servants came, and Matt. xviii. 23.
 20 reckoned with them. And he who had received the five
 talents came and brought five other talents, saying, Lord,
 thou didst deliver to me five talents ; behold, I gained five
 21 other talents. His lord said to him, Well done, good and
 faithful servant ; thou wast faithful over a few things, I will
 make thee ruler over many things ; enter thou the joy of
 22 thy lord. He also who had received the two talents came
 and said, Lord, thou deliveredst to me two talents ; behold,
 23 I gained two other talents. His lord said to him, Well done,
 good and faithful servant ; thou wast faithful over a few
 things, I will make thee ruler over many things ; enter thou
 the joy of thy lord.
 24 Then he who had received the one talent came and said,

(*a*) See note (*b*), p. 36.

- Job xxi. 15. Lord, I knew thee that thou art a hard man, reaping where
 thou hast not sown, and gathering where thou hast not
 scattered; and I was afraid, and went and hid thy talent 25
 in the earth; lo, thou hast thy own. His lord answered 26
 Pro. xxvi. 13. and said to him, Thou wicked and slothful servant, knewest
 thou that I reap where I sowed not, and gather where I
 scattered not? Therefore thou oughtest to have put my 27
 moneys to the exchangers (a), and on my coming I should
 have received mine own with interest. Take therefore 28
 the talent from him, and give it to him who hath the ten
 talents. For, to every one who hath shall be given, and he 29
 shall have abundance; but from him who hath not, even
 that which he hath shall be taken away.
 Matt. viii. 12. And cast ye the unprofitable servant into the outer 30
 darkness; there will be weiling and gnashing of teeth.
 Matt. xvi. 27. WHEN the Son of Man shall come in his glory, and all 31
 the angels with him, he will sit upon the throne of his
 glory; and before him will be gathered all nations; and 32
 he will separate them one from another, as a shepherd
 separateth his sheep from the goats; and he will set the 33
 sheep at his right hand, but the goats at his left.
 Psa. cxv. 15. Then the King will say to those at his right hand, Come, 34
 ye blessed of my Father, inherit the kingdom prepared for you
 from the foundation of the world; for I was hungry and ye 35
 gave me food; I was thirsty and ye gave me drink; I was a
 stranger, and ye sheltered me; naked, and ye clothed me; I 36
 was sick, and ye visited me; I was in prison, and ye came to me.
 Then will the righteous answer him, saying, Lord, when 37
 saw we thee hungry, and fed thee? or thirsty, and gave thee
 drink? when saw we thee a stranger, and sheltered thee? 38
 or naked, and clothed thee? or when saw we thee sick, or 39
 in prison, and went to thee? And the King will answer 40
 Pro. xix. 17. and say to them, Verily, I say to you, inasmuch as ye did
 it to one of the least of these my brethren, ye did it to me.
 Psa. vi. 8. } Then will he say also to those at the left hand, Depart 41
 Luke xiii. 27. } from me, ye cursed, into the everlasting fire prepared for the
 devil and his angels; for I was hungry, and ye gave me no 42
 food; I was thirsty, and ye gave me no drink; I was a 43

- stranger, and ye sheltered me not; naked, and ye clothed me
 44 not; sick, and in prison, and ye visited me not. Then will
 they also answer, saying, Lord, when saw we thee hungry,
 or thirsty, or a stranger, or naked, or sick, or in prison, and
 45 did not minister to thee? Then he will answer them, saying, Zec. iv. 5.
 Verily, I say to you, inasmuch as ye did it not to one of the
 least of these, ye did it not to me.
 46 And these will go away into eternal punishment; but the
 righteous into eternal life.

26

- 1 When Jesus had finished all these sayings, he said to his
 2 disciples, Ye know that after two days cometh the Passover; Mark xiv. 1.
 and the Son of Man is being betrayed to be crucified.
 3 THEN the high priests and the elders of the people came
 together to the court of the High Priest, who was called
 4 Caiaphas; and they consulted how they might take Jesus by Psa. ii. 2.
 5 subtilty, and kill him. But they said, Not during the feast,
 lest there be a tumult among the people.
 6 Now, when Jesus was in Bethany, in the house of Simon
 7 the leper, there came to him a woman having an alabaster John xi. 2.
 cruse of very precious ointment; and she poured it on his
 8 head as he reclined at table. But when the disciples saw it,
 they were indignant, saying, To what purpose is this waste?
 9 For this might have been sold for much, and given to some
 10 of the poor. But Jesus understood, and said to them, Why
 trouble ye the woman? she hath wrought a good work on me.
 11 For ye have the poor always with you; but me ye have not Deut. xv. 11.
 12 always. For, in that she poured this ointment on my body,
 13 she did it to prepare me for my burial. Verily, I say to
 you, wheresoever this gospel shall be preached in the whole
 world, there also this which she hath done shall be told for
 a memorial of her.
 14 THEN one of the Twelve, he who was called Judas Iscariot, Matt. x. 4.
 15 went to the high priests, and said, What are ye willing to
 give me? and I will deliver him up to you. And they Zec. xl. 12.
 16 agreed with him for thirty pieces of silver. And from that
 time he sought opportunity to betray him.

- 17 NOW, on the first day of the feast of unleavened bread the Ex. xii. 18.
 disciples came to Jesus, saying, Where wouldst thou that we

prepare for thee to eat the Passover. He said, Go into the city to such a one, and say to him, The Master saith, My time is at hand; I will keep the Passover with my disciples at thy house. And the disciples did as Jesus had appointed them; and they made ready the Passover. 18

Psa. xli. 9. Now, when the evening had come, he sat at table with the twelve disciples. And while they were eating, he said, Verily, I say to you, one of you will betray me. And they were exceedingly sorrowful, and began each to say to him, Lord, is it I? And he answered and said, He who dipped his hand with me in the dish, the same will betray me. The Son of Man goeth as it is written of him; but alas for that man by whom the Son of Man is betrayed! it had been good for that man if he had not been born. Then Judas (who betrayed him) answered and said, Rabbi, is it I? He said to him, Truly hast thou spoken. 20 21 22 23 24 25

1 Cor. xi. 23. And while they were eating, Jesus took bread, and blessed, and broke, and gave to the disciples, and said, Take, eat; this is my body. And he took a cup, and gave thanks, and gave to them, saying, Drink ye all from it; for this is my blood of the covenant, the blood which is being shed for many for remission of sins. But I say to you, Henceforth, I shall drink of this fruit of the vine no more, until that day when I drink it new with you in my Father's kingdom. 26 27 28 29

Jer. xxxi. 31. And when they had sung a hymn, they went out to the Mount of Olives. Then Jesus said to them, All ye will fall away from me this night; for it is written, 'I will smite the shepherd, and the sheep of the flock will be scattered abroad.' But after I have risen, I will go before you into Galilee. Peter answered and said to him, Though all should fall away from thee, yet I will never fall away. Jesus said to him, Verily, I say to thee, This night, before the cock crow, thou wilt disown me thrice. Peter said to him, Though I should have to die with thee, yet I will not disown thee. Likewise also said all the disciples. 30 31 32 33 34 35

Psa. cxvi. 3. THEN Jesus went with them to a plot called Gethsemane, and said to the disciples, Sit ye here, while I go and pray yonder. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and sore troubled. 36 37

- 38 Then he said to them, My soul is exceedingly sorrowful,
 39 even unto death; tarry ye here, and watch with me. And
 he went forward a little, and fell on his face and prayed,
 saying, My Father, if it is possible, let this cup pass from
 me; nevertheless, not as I will, but as Thou wilt. Heb. v. 7.
- 40 And Jesus came to the disciples, and found them asleep,
 and said to Peter, What, could ye not watch with me one
 41 hour? Watch and pray, that ye enter not into temptation;
 42 the spirit indeed is willing (a), but the flesh is weak. He
 went away the second time, and prayed, saying, My Father,
 if this may not pass away from me, unless I drink it, Thy
 43 will be done! And he came again and found them asleep,
 44 for their eyes were heavy. And he left them and went away
 again, and prayed the third time, saying the same words again. Mark xiii. 33.
- 45 Then he came to the disciples, and said to them, Sleep (b) on,
 now, and take your rest! Behold, the hour has come, and
 46 the Son of Man is betrayed into the hands of sinners. Rise,
 let us be going; behold, he who betrayeth me is at hand. 2 Cor. xli. 8.
- 47 AND while he was yet speaking, Judas, one of the Twelve,
 came, and with him a great crowd with swords and staves,
 48 from the high priests and elders of the people. Now, he
 who betrayed him had given them a sign, saying, Whom-
 49 soever I shall kiss, that same is he; hold him fast. And
 forthwith he came to Jesus, and said, Hail, Rabbi! and
 50 kissed him eagerly. And Jesus said to him, Friend, where-
 fore hast thou come? (c) Then they came and laid hands on
 Jesus, and took him. 2 Sam. iii. 27.
- 51 And one of those who were with Jesus stretched out
 his hand and drew his sword, and struck the servant of the
 52 High Priest, and smote off his ear. Then Jesus said to
 him, Put back thy sword into its place; for all who take the
 53 sword will perish by the sword. Or thinkest thou that I
 could not call upon my Father, and he would instantly give
 54 me more than twelve legions of angels? But how then
 would the Scriptures be fulfilled, that thus it must be? Luke xxiv. 26.
- 55 In that hour Jesus said to the crowds, Have ye come out
 as against a robber, with swords and staves, to take me? I Gen. iii. 15.

(a) Or eager.

(b) Or, Do ye sleep (a question).

(c) Or, Do that for which thou hast come.

Isa. liii. 5. sat daily in the temple teaching, and ye took me not. But 56
all this has come to pass that the scriptures of the prophets
may be fulfilled.

Then all the disciples forsook him, and fled.

Mark xiv. 53. AND they who had laid hold of Jesus led him away to 57
Caiaphas, the High Priest's, where the scribes and the elders
were assembled. But Peter followed him afar off to the 58
High Priest's court, and went in, and sat with the servants,
to see the end.

Psa. xxvii. 12. Now, the high priests and all the council sought for 59
false testimony against Jesus, to put him to death, but found 60
none, though many false witnesses came. But afterwards
John ii. 19. came two who said, This man said, I am able to destroy 61
the sanctuary of God, and to rebuild it within three days.
Isa. liii. 7. And the High Priest arose and said to him, Thou answerest 62
nothing; what is it which these witness against thee? But
Jesus held his peace. And the High Priest said to him, I 63
adjure thee by the Living God, that thou tell us whether
thou art the Christ, the Son of God. Jesus said to him, 64
Thou hast said (*a*). But I say to you, Hereafter ye will
see the Son of Man sitting at the right hand of power, and
coming on the clouds of the heavens.

Lev. xxiv. 16. Then the High Priest rent his clothes, saying, He hath 65
spoken blasphemy; what further need have we of wit-
nesses? ye have now heard the blasphemy. What think ye? 66
Isa. i. 6. They answered and said, He is deserving of death (*b*). Then 67
they spat in his face, and buffeted him; and others smote
him with the palms of their hands, saying, Prophecy unto 68
us, thou Christ, Who is he that struck thee?

Mark xiv. 66. Now, Peter was sitting outside, in the court; and a damsel 69
went to him, saying, Thou also wast with Jesus of Galilee.
But he denied before them all, saying, I know not what 70
thou sayest. And when he had gone out into the porch, 71
another damsel saw him, and said to those who were there,
This fellow was with Jesus the Nazarene. And again he 72
denied, with an oath, I do not know the man. And after a 73

(*a*) *Or*, It is as thou hast said.

(*b*) *Or*, liable to death. (The decision of the Sanhedrim, or High-Priests' court.)

while those who stood by went to Peter, and said, Surely thou also art one of them; for even thy speech betrayeth thee.

- 74 Then he began to curse and to swear, saying, I know not the
75 man. And immediately a cock crew. And Peter remembered
the word that Jesus had said, Before the cock crow, thou wilt
disown me thrice. And Peter went out, and wept bitterly.

Luke xxii. 31.

27

- 1 WHEN the morning had come, all the high priests and
the elders of the people took counsel against Jesus to put
2 him to death; and when they had bound him, they led him
away and delivered him to Pilate the Governor. Isa. liii. 5.
3 THEN Judas, who had betrayed Jesus, when he saw that he
was condemned, repented, and brought the thirty pieces of
4 silver to the high priests and elders, saying, I sinned in
betraying innocent blood. And they said, What is that to
5 us? see thou to it. And he cast the pieces of silver into the
6 sanctuary and departed; and went and hanged himself. 2 Sam. xvii. 23.
the high priests took the pieces of silver, and said, It is
not lawful to put them into the treasury, for they are the
7 price of blood. And they took counsel, and bought with them
8 the potter's field, in which to bury strangers. (Wherefore
that field has been called unto this day, The field of blood (a).)
9 Then was fulfilled that which was spoken through Jeremiah
the prophet,
'And they took the thirty pieces of silver,
The price of him on whom a price was set,
Whom they of the children of Israel did price,
10 And they gave them for the potter's field,
As the Lord directed me.'
Jer. xxxii. 8.
11 Now, Jesus stood before the Governor. And the Governor
questioned him, saying, Art thou the King of the Jews?
12 But Jesus said, Thou sayest truly (b). And while he was
being accused by the high priests and elders, he answered
13 nothing. Then Pilate said to him, Hearest thou not how many
14 things they witness against thee? And he answered him
not a single word; so that the Governor wondered greatly. Matt. xxvi. 63.

(a) *Gr.* Aceldama.

(b) *Gr.* Thou sayest: a well-known Oriental idiom, implying adoption of the proposition laid down by the previous speaker.

Now, at the Feast the Governor was accustomed to release 15
 unto the multitude (a) one prisoner, whom they would. And 16
 they had then a notorious prisoner, called Barabbas. There- 17
 fore when they were gathered together, Pilate said to them,
 Whom would ye that I release to you? Barabbas? Or
 Jesus who is called Christ? (For he knew that through malice 18
 they had delivered him.)

While he was sitting on the judgment-seat, his wife sent 19
 to him, saying, Have thou nothing to do with that righteous
 man; for this day in a dream I have suffered many things
 because of him.

But the high priests and the elders persuaded the multi- 20
 tudes that they should ask for Barabbas, and destroy Jesus. 21
 The Governor answered and said to them, Which of the two
 would ye that I release to you? And they said, Barabbas. 22
 Pilate said to them, What shall I do then with Jesus who
 is called Christ? They all said, Let him be crucified! And 23
 he said, Why, what evil hath he done? But they cried out
 the more, saying, Let him be crucified!

When Pilate saw that he could not prevail, but rather 24
 that a tumult was rising, he took water, and washed his
 hands before the multitude, saying, I am innocent of this
 man's blood; see ye to it. And all the people answered and 25
 said, His blood be on us and on our children! Then he 26
 released Barabbas to them; and when he had scourged Jesus,
 he delivered him to be crucified.

Then the soldiers of the Governor took Jesus into the 27
 palace, and gathered to him their whole band. And they 28
 stripped him, and put on him a scarlet robe. And they 29
 platted a crown of thorns, and put it on his head, and a
 reed into his right hand; and they bent the knee before
 him, and mocked him, saying, Hail, King of the Jews!
 And they spat upon him, and took the reed and smote him 30
 on the head. And after they had mocked him, they took 31
 the robe off him, and put on him his own raiment, and led
 him away to crucify him.

And as they went out, they found a man of Cyrene, Simon 32
 by name; him they impressed to carry the cross of Jesus. 33

(a) Or mob.

- And when they had come to a place called Golgotha (that is to say, Place of a Skull), they gave Jesus to drink wine (a) mingled with gall; and when he had tasted, he would not drink. And having crucified him, they parted his garments, casting lots.
- And sitting down they kept watch over him there; and they set up, written above his head, the charge against him,

**This is Jesus
The King of the Jews.**

- Then were two robbers crucified with him, one at his right hand and the other at his left.
- And those who passed by reviled him, wagging their heads and saying, Thou who destroyest the sanctuary and buildest it in three days, save thyself, if thou art the Son of God, and come down from the cross. Likewise the high priests, with the scribes and elders, mocking him, said, He saved others; himself he cannot save. He is the King of Israel! let him now come down from the cross, and we will believe on him. He trusted in God; let Him deliver him now, if He will have him; for he said, 'I am the Son of God.' The robbers also who were crucified with him reviled him in like manner.
- Now, from the sixth hour, there came darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, *Œli, Œli, lama sabachthani?* (that is to say, 'My God, my God, why didst Thou forsake me?')
- Some of those who stood there, when they heard it, said, This man calleth for Elijah. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, Let him alone, let us see whether Elijah will come to save him.
- Jesus, when he had cried again with a loud voice, yielded up his spirit.
- And the veil of the sanctuary was rent into two from the top to the bottom; and the earth trembled, and the rocks were rent; and the graves were opened; and many bodies of the

(a) Or (A.V., following some ancient authorities) vinegar.

saints who had fallen asleep were raised; and they came 53
out of the graves after his resurrection, and went into the
holy city, and appeared to many.

Mark xv. 39. Now, when the centurion and those who were with him 54
watching Jesus, saw the earthquake and those things which
were happening, they feared greatly, saying, Truly this was
a son of God.

And many women were there, looking on from afar, those 55
who had followed Jesus from Galilee, ministering to him;
among whom were Mary the Magdalene, (a) and Mary the 56
mother of James and Joseph, and the mother of the sons of
Zebedee.

Luke xxiii. 50. WHEN the evening had come, a rich man named Joseph, 57
of Arimathæa, who also himself had been a disciple of
Jesus, went to Pilate, and begged the body of Jesus.
Then Pilate commanded that it should be delivered. And 58
Isa. liii. 9. Joseph took the body, and wrapped it in clean linen, and 59
laid it in his own new tomb, which he had hewn out in the 60
rock; and he rolled a great stone to the door of the tomb,
and departed. And Mary the Magdalene and the other 61
Mary were there, sitting over against the sepulchre.

Now, the next day, which is the one following the Prepara- 62
tion, the high priests and the Pharisees came together to
Pilate, saying, Sir, we remember that this deceiver said while 63
he was yet alive, After three days I will rise. Command 64
therefore that the sepulchre be secured until the third day,
lest the disciples go and steal him away and say to the
people, He has risen from the dead; so the last error will be
worse than the first. Pilate said to them, Ye have a guard; 65
Dan. vi. 17. go your way, make it as secure as ye can. So they went 66
with the guard, and made the sepulchre secure, and sealed
the stone.

Matt. xxvii. 56. AND, late on the Sabbath, as it began to dawn towards the 1
first day of the week, Mary the Magdalene and the other Mary
went to see the sepulchre. And, lo, there was a great earth- 2
quake; for an angel of the Lord descended from heaven,

(a) i.e. of Magdala.

- 3 and came and rolled away the stone, and sat upon it. His appearance was like lightning, and his raiment white as snow; and for fear of him the guards trembled and became
 4 as dead men. And the angel answered and said to the women, Fear ye not! for I know that ye seek Jesus, who
 5 was crucified. He is not here; for he has risen, as he said. Matt. xxvii. 63.
 6 Come, see the place where he lay; and go quickly and tell his disciples that he has risen from the dead; and, lo, he goeth before you into Galilee; there ye will see him; lo, I have told you.
- 8 And they departed quickly from the sepulchre with fear
 9 and great joy; and ran to take word to his disciples. And, John xx. 19.
 10 lo, Jesus met them, and said, Hail! (a) And they went to him and held him by the feet and worshipped him.
- 10 Then Jesus said to them, Be not afraid! Go, tell my Heb. ii. 11.
 brethren to go into Galilee; and there they shall see me.
- 11 Now, while they were going, some of the guard went into the city, and told the high priests all that had happened.
- 12 And when they had assembled with the elders and taken counsel, they gave a large sum of money to the soldiers,
 13 saying, Say ye, 'His disciples came by night, and stole him
 14 away while we slept.' And if this come to the Governor's Matt. xxvii. 64.
 15 ears, we will persuade him, and secure you. So they took money, and did as they were instructed. And that saying has been commonly reported among the Jews unto this day.
- 16 But the eleven disciples departed into Galilee, to the
 17 mountain where Jesus had appointed them. And when they
 18 saw him, they worshipped; but some doubted. And Jesus went and spoke to them, saying, All authority has been Matt. xi. 27.
 19 given me in heaven and on earth. Go ye and make disciples of (b) all the nations: baptizing them into (c) the name of the
 20 Father, and of the Son, and of the Holy Spirit; teaching Acts ii. 42.
 them to observe all things, whatsoever I commanded you; and, lo, I am with you always (d), even unto the end of Matt. xviii. 20.
 the age.

(a) Or (lit.) Rejoice! (the common form of greeting).

(b) Or teach.

(c) Or in.

(d) Gr. every day.

THE GOSPEL ACCORDING TO MARK

| | | |
|----------------|---|----|
| | THE beginning of the gospel of Jesus Christ. As it is | 1 |
| | written in Isaiah the prophet (<i>a</i>), | 2 |
| Mal. iii. 1. | ' Behold, I send My messenger before thy face, Who shall prepare thy way ; ' | |
| Isa. xl. 3. | ' The voice of one crying in the wilderness, Prepare ye the way of the Lord, Make His paths straight, ' | 3 |
| Matt. iii. 1. | —there came John the Baptizer in the wilderness, preaching | 4 |
| Lev. xxvi. 40. | a baptism of repentance unto forgiveness of sins. And all | 5 |
| | the country of Judæa and all they of Jerusalem went out to | |
| | and were baptized by him in the river Jordan, confessing | |
| | their sins. And John was clad in camels' hair, with a | 6 |
| | leather girdle about his loins ; and his food was locusts and | |
| | wild honey. And he preached, saying, There cometh after | 7 |
| | me he who is mightier than I ; the thong of his sandals | |
| | I am not fit to stoop down and loosen. I baptized you with | 8 |
| Joel ii. 28. | water ; but he will baptize you with the Holy Spirit. | |
| | In those days JESUS came from Nazareth of Galilee, and | 9 |
| | was baptized in the Jordan by John. And forthwith on | 10 |
| | coming up from (<i>b</i>) the water, he saw the heavens parting | |
| | asunder, and the Spirit descending, like a dove, upon him. | |
| Psa. ii. 7. | And there came a voice from heaven—THOU ART MY BELOVED | 11 |
| | SON, IN THEE I AM WELL PLEASED. | |
| | AND immediately the Spirit urged him forth into the wilder- | 12 |
| | ness. And he was in the wilderness forty days, being tempted | 13 |
| | by Satan, and was with the wild beasts ; and angels ministered | |
| | to him. | |
| Matt. iv. 23. | NOW, after John had been cast into prison, Jesus went | 14 |
| | into Galilee, preaching the gospel of God, and saying, The | 15 |
| | time is fulfilled, and the kingdom of God is at hand ; | |
| | repent ye and believe in the gospel. | |
| Matt. iv. 18. | And, as he passed along by the Sea of Galilee, he saw | 16 |

(*a*) Some authorities have ' in the prophets. '

(*b*) Or out of.

Simon, and Andrew his brother, casting a net into the sea ;
 17 for they were fishers. And Jesus said to them, Follow me,
 18 and I will make you fishers of men. And straightway they
 left the nets and followed him.

19 AND when he had gone a little further, he saw James
 the son of Zebedee, and John his brother, who were in
 20 the boat mending the nets. And straightway he called
 them ; and they left their father Zebedee in the boat with
 the hired servants, and went after him.

21 AND they entered Capernaum ; and immediately on the
 22 Sabbath he began to teach in the synagogue. And they Matt. vii. 28.
 were astonished at his teaching ; for he taught them as one
 having authority, and not as the scribes.

23 And straightway there was in their synagogue a man with Luke iv. 33.
 24 an unclean spirit ; and he cried out, saying, What have we
 to do with thee, Jesus the Nazarene ? *(a)* Hast thou come
 25 to destroy us ? I know thee who thou art, the Holy One of
 God. And Jesus rebuked him, saying, Hold thy peace, and
 26 come out of him. And the unclean spirit tore *(b)* him, and
 27 cried with a loud voice, and came out of him. And they
 were all amazed, so that they reasoned together, saying,
 What is this ? A new teaching, with authority ! He com-
 28 mands even the unclean spirits, and they obey him. And
 immediately the fame of him went out everywhere into all
 the region of Galilee round about.

29 AND forthwith, when they had gone out of the synagogue,
 they, with James and John, entered the house of Simon and
 30 Andrew. Now Simon's wife's mother lay in a fever, and Matt. viii. 14.
 31 immediately they told him about her. And he came to her
 and took her by the hand, and raised her up ; and the fever
 left her ; and she began to minister to them.

32 And at even, when the sun had set, they brought to him
 all who were ill, and those who were possessed by evil spirits.
 33, 34 And all the city gathered together at the door. And he healed
 many who were ill with divers diseases, and cast out many evil
 spirits ; and suffered them not to speak, because they knew him.

35 AND in the morning, rising up a great while before day,

(a) Or of Nazareth (so elsewhere).

(b) Or convulsed.

he went out, and departed into a solitary place, and there prayed. And Simon and they who were with him followed him, and when they had found him, they said to him, They are all seeking thee. And he said, Let us go elsewhere, into the neighbouring towns, that I may preach therein also; for to that end I came forth. And he went into their synagogues throughout all Galilee, preaching and casting out evil spirits.

Isa. lxi. 1. **AND** there came to him a leper, who besought him, falling on his knees, and saying to him, If thou wilt, thou canst cleanse me. And Jesus, moved with compassion, stretched forth his hand and touched him, and said to him, I will it; be thou cleansed. And forthwith, the leprosy departed from the man, and he was cleansed. And having strictly charged him, Jesus forthwith sent him away, and said to him, See that thou say nothing to any one; but go, show thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony to them. But he went out and began to publish it much, and to blaze abroad the matter, so that Jesus could no more openly enter the city, but was without in desert places; and the people came to him from every quarter.

2
AND after some days he again entered Capernaum; and it was noised that he was in the house. And many were gathered together, so that there was not room for them, no, not about the door; and he spoke the word to them.

Psa. xl. 9. And men came to him, bearing one sick with the palsy (*a*), who was carried by four. And as they could not, for the crowd, bring him to Jesus, they stripped off the roofing where he was; and when they had torn it away, they let down the bed whereon the palsied man was lying. And when Jesus saw their faith he said to the sick with the palsy, Son, thy sins are forgiven.

Acts xiv. 9. Now, certain of the scribes were sitting there, and reasoning in their hearts, 'Why doth this man speak thus? he blasphemeth; who can forgive sins but one, even God?' And immediately Jesus perceived in his spirit that they so reasoned among themselves, and he said to them, Why

(*a*) Or paralysed (so elsewhere).

- 9 reason ye thus in your hearts? Which is easier, to say to
 the palsied man, Thy sins are forgiven? or to say, Arise,
 10 take up thy bed, and walk? But that ye may know that Acts v. 31.
 the Son of Man hath authority on earth to forgive sins,
 11 (he said to the sick with the palsy,) I say to thee, arise,
 12 take up thy bed, and go to thy house. And he arose, took
 up his bed immediately, and went forth before them all; John vii. 31.
 so that they were all amazed; and they glorified God,
 saying, We never saw anything like this.
- 13 AND he went forth again by the sea side; and all the
 14 multitude resorted to him, and he taught them. Now, as he
 passed along, he saw Levi the son of Alphæus sitting at the
 place of toll, and said to him, Follow me. And he arose and
 15 followed him. And it came to pass that as Jesus sat at Matt. ix. 9.
 table in Levi's house, many collectors (a) and outcasts also
 sat with Jesus and his disciples; for there were many,
 16 and they followed him. And the scribes of the Pharisees,
 when they saw him eating with the outcasts and collectors,
 said to his disciples, How is it that he eateth with the
 17 collectors and outcasts? And Jesus heard it, and said to Luke v. 31.
 them, Not those who are strong have need of the physician,
 but those who are ill; I came to call, not the righteous, but
 sinners.
- 18 AND the disciples of John and the Pharisees were fasting;
 and some came and said to Jesus, Why do the disciples of John
 and the disciples of the Pharisees fast, but thy disciples fast
 19 not? Jesus said to them, Can the companions of the bride- Matt. xxv. 1.
 chamber fast while the bridegroom is with them? as long as
 20 they have the bridegroom with them, they cannot fast. But
 days will come when the bridegroom will be taken away
 from them; and in that day they will fast.
- 21 No one seweth a patch of undressed cloth on an old gar-
 ment; else the tilling taketh from it, the new from the old,
 22 and a worse rent is made. And no one putteth new wine Job xxxii. 19.
 into old wine-skins; else the new wine will burst the skins,
 and the wine and the skins are lost; but they put new wine
 into fresh skins.

(a) Or tax-collectors (so elsewhere).

AND he went through the corn-fields on the Sabbath ; 23
 and his disciples as they went began to pluck the ears of
 corn (a). And the Pharisees said to him, Behold, why do 24
 they on the Sabbath that which is not lawful? And he said 25
 to them, Did ye never read what David did when he and
 they who were with him had need and were hungry?
 how he went into the house of God in the days of Abiathar 26
 the High Priest, and ate the showbread, to eat which is not
 lawful except for the priests, and gave also to those who
 were with him?

1 Sam. xxi. 6.

Neh. ix. 14.

And he said to them, The Sabbath was made for man, 27
 and not man for the Sabbath; therefore the Son of Man 28
 is Lord of the Sabbath also.

AND again he entered the synagogue; and a man was there 1 3
 whose hand was withered. And they watched Jesus, whether 2
 he would cure him on the Sabbath; that they might accuse 3
 him. And he said to the man who had the withered hand, 4
 Stand forth in the midst. And Jesus said to them, Is it lawful 5
 on the Sabbath to do good, or to do evil? to save life, or 6
 to kill? But they held their peace. Then, looking round 7
 about on them with anger, being grieved at the hardness of 8
 their hearts, he said to the man, Stretch out the hand! And 9
 he stretched it out; and his hand was restored. And the 10
 Pharisees went out straightway, together with the Herodians, 11
 and took counsel against Jesus, how they might destroy him. 12

Hos. vi. 6.

Luke xiii. 14.

Matt. xii. 15.

But Jesus with his disciples withdrew to the sea; and a 7
 great multitude from Galilee followed. And from Judea, 8
 and from Jerusalem, and from Idumæa, and from across the 9
 Jordan, and from around Tyre and Sidon, a great multitude, 10
 when they had heard what great (b) things he was doing, 11
 came to him. 12

Matt. xiv. 12.

And he spoke to his disciples that a small boat should wait 9
 on him, because of the crowd, lest they should throng him. 10
 For he had cured many; insomuch that as many as had dis- 11
 eases pressed upon him to touch him. And unclean spirits, 12
 when they saw him, fell down before him and cried out, saying,
 Thou art the Son of God. And he strictly charged them that 12
 they should not make him known.

Matt. xiv. 33.

(a) Or wheat.

(b) Or how many.

- 13 AND he went up on to the mountain, and called to him John xv. 16.
 14 whom he would; and they came to him. And he appointed
 15 twelve, that they might be with him, and that he might send
 16 them forth to preach, and to have authority to cast out evil
 17 spirits. So he appointed the twelve: Simon, to whom he John i. 42.
 18 gave the name Peter; and James the son of Zebedee, and
 19 John the brother of James, (and he named them Boanerges, Isa. lviii. 1.
 20 which is, Sons of Thunder); and Andrew and Philip and
 21 Bartholomew, and Matthew and Thomas, and James the son
 22 of Alphaeus, and Thaddæus, and Simon the Cananaean (a),
 23 and Judas Iscariot, who also betrayed him.
 24 AND he went into a house. And they could not so much
 25 as eat bread, the multitude having come together again.
 26 And when his kinsmen heard it, they went forth to lay
 27 hold on him; for they said, He is beside himself. Hos. ix. 7.
 28 Now, the scribes who came down from Jerusalem said, He
 29 hath Beelzebub; and by the prince of the evil spirits he
 30 casteth out evil spirits (b). And Jesus called the scribes to
 31 him, and said to them in parables, How can Satan cast
 32 out Satan? And if a kingdom is divided against itself,
 33 that kingdom cannot stand. And if a house is divided
 34 against itself, that house will not be able to stand. And if
 Satan has risen up against himself, and is divided, he cannot
 stand, but hath an end. But no one can enter a strong man's
 house and plunder his goods unless he first bind the strong
 man; and then he will plunder his goods. Verily, I say to
 you, all their sinful deeds and their blasphemies, howsoever
 they shall blaspheme, will be forgiven to the children of men;
 save that he who shall blaspheme against the Holy Spirit
 hath never forgiveness, but is guilty of an eternal (c) sin (d).
 (Because they had said, He hath an unclean spirit.) Isa. xlix. 24.
 And his mother and his brothers came, and, standing out-
 side, sent to him, calling him. And the multitude were
 sitting about him; and they said to him, Behold, thy
 mother and thy brothers and thy sisters are seeking for
 thee outside. And he answered them, saying, Who are my
 mother and brothers? And he looked round on those who sat

(a) Or Zealot. (b) Gr. demons. (c) Or age-abiding.
 (d) Or is in danger of a permanent charge of wrong-doing.

about him, and said, Behold, my mother and my brothers! 35
 Whosoever doeth the will of God, the same is my brother,
 and sister, and mother.

AND he began to teach again by the sea side; and there 1 4
 gathered to him a very great multitude, so that he went and
 sat in a boat on the sea; and the whole multitude was by
 the sea, on the land.

AND he taught them many things in parables, and said to 2
 them in his teaching, Hearken: The sower went out to sow; 3
 and it came to pass, as he sowed, some seed fell by the way 4
 side, and the birds came and devoured it. And some seed 5
 fell on the rocky ground where it had not much earth; and
 immediately it sprang up, because it had no depth of earth;
 and when the sun was up, it was scorched; and because it 6
 had no root, it withered away. And some seed fell among 7
 the thorns, and the thorns grew up and choked it, and it
 yielded no fruit. And other seeds fell on the good ground, 8
 and, springing up and increasing, yielded fruit; and brought
 forth, thirty-fold, and sixty-fold, and a hundred-fold.

And he said, Whoso hath ears to hear, let him hear. 9
 AND when he was in private, those who were about him 10
 with the twelve began to ask him about the parables. And 11
 he said to them, To you is given the mystery (a) of the
 kingdom of God; but to those who are without, all things are
 done in parables; that, 'seeing they may see and not per- 12
 ceive; and hearing they may hear and not understand; lest
 at any time they should turn back and be forgiven.'

And he said to the disciples, Know ye not this parable? how 13
 then are ye to know all my parables? The sower soweth 14
 the word. And these are the seed by the wayside: where 15
 the word is sown, and when men have heard, Satan cometh
 immediately and taketh away the word which was sown in
 them. These, likewise, are the seed sown on the rocky 16
 ground: those who, when they hear the word, immediately
 receive it with gladness, but, having no root in themselves, 17
 endure but for a time; afterwards, when affliction or per-
 secution ariseth for the word's sake, immediately they fall

(a) Or hidden knowledge, or secret.

- 18 away. And others are the seed sown among the thorns:
 19 those who heard the word; yet the cares of the world, and
 the deceitfulness of riches, and the lusts for other things
 20 enter and choke the word, and it becometh unfruitful. And
 these are the seed sown on the good ground: those who hear
 the word, and receive it, and bring forth fruit, thirty-fold,
 and sixty-fold, and a hundred-fold. Isa. xxxiii. 20.
- 21 And he said to them, Is the lamp brought to be put under
 the bushel, or under the couch? and not to be set on the lamp-
 22 stand? For there is nothing hidden, except that it may be
 manifested; neither was any thing kept secret, but that it
 should come to light.
- 23 If any one hath ears to hear, let him hear.
- 24 And he said to them, Take heed what ye hear; with what
 measure ye mete, it will be measured to you, and yet more will
 25 be given you. For, he who hath, to him will be given; and he
 who hath not, from him will be taken even that which he hath. 1 Pet. ii. 2.
Matt. vii. 2.
- 26 AND he said, Thus is the kingdom of GOD, as if a man
 27 should cast seed on the earth, and should sleep and rise
 night and day, and the seed should spring and grow up, he
 28 knoweth not how. The earth bringeth forth fruit of itself;
 first the blade, then the ear; then comes the full wheat in
 29 the ear. But when the fruit is ripe, immediately he putteth
 in the sickle, because the harvest has come. Matt. xiii. 24.
- 30 And he said, How are we to liken the kingdom of God?
 31 or in what parable are we to set it forth? It is like a
 grain of mustard seed, which, when it is sown on the earth,
 32 though the smallest of the seeds which are on the earth,
 yet when it is sown, grows up, and becomes the greatest
 of all herbs, and shoots out great branches; so that the birds
 of the heavens can roost under its shadow.
- 33 And with many such parables he spoke the word to them, John xvi. 12.
 34 as they were able to hear it. But without a parable he
 spoke not to them; but in private he expounded all things
 to his own disciples.
- 35 THE same day, when the evening had come, he said to
 36 them, Let us pass over to the other side. And when they
 had sent away the multitude, they took him with them in
 the boat as he was. And there were with him other boats.

Matt. viii. 24. And there arose a great storm of wind, and the waves beat 37
 into the boat, so that it was already filling. And he was in 38
 the stern, sleeping on the cushion. And they awoke him,
 and said to him, Master, carest thou not that we perish?
 Psa. lxxxix. 10 And he awoke, and rebuked the wind, and said to the sea, 39
 Peace, be still! And the wind ceased, and there came on a
 great calm. And he said to them, Why are ye so fearful? 40
 Psa. xlv. 2, 3. how is it ye have no faith? And they feared exceedingly, 41
 Job xxxviii. 11. and said to each other, Who then is this, that even the
 wind and the sea obey him?

AND they went to the other side of the sea, into the 1 5
 country of the Gerasenes (*a*). And when he had left the boat, 2
 immediately there met him out of the tombs a man with
 an unclean spirit, who had his dwelling among the tombs; 3
 and no one could any longer bind him, no, not with a chain;
 for he had been often bound with fetters and chains, and 4
 the chains had been snapped asunder by him, and the fetters
 broken into pieces; neither could any one tame him. And 5
 constantly, night and day, he was among the tombs and in
 the mountains, crying out and cutting himself with stones.

Psa. lxxii. 9. But when he saw Jesus afar off, he ran and worshipped 6
 him, and cried with a loud voice and said, What have I to do 7
 with thee, Jesus, thou Son of God Most High! I adjure
 thee by God, that thou torment me not. (For he had said 8
 to him, Come out of the man, thou unclean spirit!) And 9
 Jesus asked him, What is thy name? And he said to him,
 My name is Legion; for we are many. And he besought 10
 Jesus earnestly that he would not send them away out of
 the country.

Lev. xi. 7. Now there was nigh, on the mountain, a great herd of 11
 swine feeding. And the unclean spirits besought him, saying, 12
 Send us into the swine, that we may enter them. And 13
 he gave them leave. And they went out and entered the
 swine; and the herd (about two thousand) ran violently
 down the steep into the sea, and were drowned therein.
 And those who fed them fled and told it in the city and 14
 in the country. And the inhabitants went to see what it

(*a*) Or Gadarenes.

- 15 was that had been done. And they came to Jesus, and
saw him who had been possessed by evil spirits and had the
legion, sitting, clothed, and in his right mind; and they
16 were afraid. And they who saw it told them how it befell
him who was possessed by evil spirits, and also concerning
17 the swine. And they began to entreat him to depart out Job xxi. 14.
of their borders.
- 18 And as he was entering the boat, he who had been possessed
by evil spirits prayed Jesus that he might be with him.
19 And Jesus suffered him not, but said to him, Go home Psa. lxxvi. 16.
to thy friends, and tell them what great things the Lord
20 hath done for thee, and how he had mercy on thee. And
he departed, and began to publish in Decapolis what great
things Jesus had done for him; and all marvelled.
- 21 WHEN Jesus had passed over again in the boat to the
other side, a great multitude gathered to him; and he was
near the sea.
- 22 And there came one of the rulers of the synagogue, Jairus Matt. ix. 18.
by name; and when he saw Jesus, he fell at his feet, and
23 besought him urgently, saying, My little daughter lieth at
the point of death; I pray thee, come and lay thy hands on
24 her, that she may be made whole, and live. Jesus went with
him; and a great crowd followed him and thronged him.
- 25 AND a woman who had had an issue of blood twelve years, Lev. xv. 19.
26 and had suffered many things from many physicians, and Job xlii. 14.
had spent all that she possessed, and was nothing bettered,
27 but rather grew worse, heard of Jesus, and went into the
28 crowd behind and touched his garment. For she said, 'If I
29 may touch but his garments, I shall be made whole.' And
immediately the fountain of her blood was dried up, and
she felt in her body that she was cured of that plague.
- 30 And Jesus, immediately perceiving in himself that power Luke vi. 19.
had gone forth from him, turned round in the crowd and
31 said, Who touched my clothes? And his disciples said to
him, Thou seest the multitude thronging thee, and sayest
32 thou, Who touched me? And he looked about to see
33 her who had done that thing. But the woman fearing Psa. xxx. 2.
and trembling, knowing what had been done to her, came
and fell down before him and told him all the truth.

1 Sam. i. 17. And he said to her, Daughter, thy faith hath made thee whole; depart, into peace; and continue sound from thy plague. 34

John v. 25. WHILE he was yet speaking, there came from the ruler of the synagogue's house certain who said, Thy daughter is dead; why dost thou still trouble the Master? But Jesus, not heeding the word which was spoken, said to the ruler of the synagogue, Be not afraid, only believe. And he suffered no one to follow him, except Peter, and James, and John the brother of James. And they came to the house of the ruler of the synagogue, and Jesus saw the tumult, and those who wept and wailed greatly. When he had gone in, he said to them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth. And they laughed him to scorn. But he put them all out, and took with him the father and the mother of the damsel, and those who were in his company, and entered where the damsel was, and took her by the hand and said to her, *Talitha cumi!* (which is, being interpreted, Damsel, I say to thee, arise!) And immediately the damsel arose, and began to walk; for she was of the age of twelve years. And they were greatly astonished. And he charged them strictly that no one should know it; and commanded that something should be given her to eat. 35 36 37 38 39 40 41 42 43

Mark iii. 12.

AND he went out thence, into his own country; and his disciples followed him. And when the Sabbath had come, he began to teach in the synagogue; and the many who heard him were astonished, saying, Whence hath this man these things? and what wisdom is this which has been given to him? and whence are such mighty works as are wrought by his hands? Is not this the carpenter, the son of Mary, and brother of James and Joseph and Judas and Simon? and are not his sisters here with us? And they were disquieted through him. 16 2 3

John vi. 42.

Matt. xiii. 57. But Jesus said to them, A prophet is not without honour, except in his own country, and among his own kindred, and in his own house. And he could do no mighty work there, except that he laid his hands upon a few who were infirm, and cured them. And he marvelled because of their unbelief. 4 5 6

Matt. ix. 35.

- 7 AND he made a circuit of the villages, teaching. And he called to him the twelve, and began to send them forth two by two; and he gave them authority over unclean spirits.
- 8 And he charged them to take nothing for their journey, but a staff only; no bread, no wallet, no money in their girdles;
- 9, 10 but, 'Be shod with sandals, and put not on two coats.' And Acts xii. 8.
he said to them, Wherever ye enter a house, there abide till
- 11 ye depart from that place. And whatsoever place shall not receive you, and they hear you not, shake off, when ye depart thence, the dust under your feet for a testimony against them.
- 12 And they went out, and preached that men should repent; Luke xxiv. 47.
- 13 and they cast out many evil spirits (a), and anointed with oil Jas. v. 14.
many who were infirm, and healed them.
- 14 AND Herod the king heard of Jesus; for his name had become known; and men said, John the Baptizer has risen from the dead, and therefore mighty powers show forth
- 15 themselves in him. But others said, It is Elijah; and others,
- 16 It is a prophet—like one of the prophets. But Herod, when he heard, said, John, whom I beheaded, has risen.
- 17 (For Herod himself had sent forth and laid hold upon John, and bound him in prison because of Herodias, his
- 18 brother Philip's wife; for he had married her; for John had said to Herod, It is not lawful for thee to have thy brother's
- 19 wife. Therefore Herodias was incensed against him, and
- 20 would have killed him; but she could not: for, Herod feared John, knowing that he was a righteous and holy man, and protected him; and when he had heard him, he was much
- 21 perplexed (b), and hearkened to him gladly. And an opportune moment came when Herod, on his birthday, gave a supper to his lords, his high captains, and the chief men
- 22 of Galilee. Herodias' own daughter came in and danced, Isa. iii. 16.
and pleased Herod and those who sat at table with him; and the king said to the damsel, Ask of me whatsoever thou
- 23 wilt, and I will give it thee. And he swore to her, Whatsoever thou shalt ask of me, I will give it thee, unto the

(a) *Gr.* demons.(b) *Or* did many things.

half of my kingdom. And she went forth, and said to her mother, What am I to ask? She said, The head of John the Baptizer. And she went in immediately with haste to the king, and asked, saying, I desire that thou give me forthwith on a dish the head of John the Baptist. And the king was exceedingly sorry; yet because of his oaths, and for the sake of those who sat at table, he would not refuse her. And immediately the king sent one of his guard and commanded to bring John's head; and the man went and beheaded him in the prison, and brought his head on a dish, and gave it to the damsel; and the damsel gave it to her mother. And when his disciples heard of it, they went and took up his corpse, and laid it in a tomb.)

AND the apostles gathered unto Jesus, and told him all things, whatsoever they had done, and whatsoever they had taught. And he said to them, Come ye yourselves apart into a desert place, and rest a while. (For there were many coming and going, and they had not leisure so much as to eat.) And they departed privately in the boat into a desert place.

And many saw them going, and recognised them, and ran together by land, from all the cities, to the place, and outwent them. And he, when he landed, saw a great multitude, and was moved with compassion towards them, because they were as sheep not having a shepherd; and he began to teach them many things.

AND when the time was now far spent, his disciples went to him and said, This is a desert place, and now the time is far spent: send them away, that they may go into the country and villages round about, and buy themselves food to eat. He answered and said to them, Give ye them to eat. And the disciples said to him, Are we to go and buy two hundred shillingsworth (a) of loaves, and give them to eat? He said to the disciples, How many loaves have ye? go, see. And when the disciples knew they said, Five, and two fishes. And he commanded his disciples to make all recline

(a) 'Shilling' here stands for 'denarius' (see Matthew xviii. 28).

40 by companies upon the green grass. And they reclined in
 41 ranks, by hundreds and by fifties. And when he had taken
 the five loaves and the two fishes, he looked up to heaven, 1 Sam. ix. 13.
 and blessed, and broke the loaves, and gave them to the
 disciples to set before the people; and the two fishes he
 42 divided among them all. And they all ate and were satis-
 43 fied. And they took up twelve baskets full (a) of the broken
 44 pieces and of the fishes. And those who had eaten of the Matt. xiv. 20.
 loaves were five thousand men.

45 FORTHWITH he constrained his disciples to get into the Matt. xiv. 22.
 boat, and to go forward to the other side towards Bethsaida,
 46 while he sent away the crowd. And when he had taken
 leave of them, he withdrew to the mountain to pray.

47 And when evening had come, the boat was in the midst of
 48 the sea, and he was alone on the land. And he saw them Jonah i. 13.
 distressing themselves in rowing, for the wind was contrary
 unto them; and about the fourth watch of the night he went
 to them, walking on the sea; and he would have passed by
 49 them. But seeing him walking on the sea, they thought
 50 it was a spirit, and cried out. For they all saw him and
 were troubled. And immediately he talked with them and
 51 said, Be of good cheer; it is I; be not afraid. And he Psa. xciii. 4.
 went up to them into the boat, and the wind ceased.
 52 And they marvelled exceedingly in themselves, for they
 had not understood about the loaves; but their hearts were
 hardened.

53 AND when they had crossed over to the land, they came
 54 to Gennesaret, and drew to the shore. And when they had
 come out of the boat, immediately the inhabitants recog-
 55 nised him, and ran through all that country, and began to
 carry on beds those who were ill, where they heard he was.
 56 And wherever he entered, into villages, or towns, or country,
 they laid the sick in the public places, and besought him that
 they might touch if it were but the fringe of his garment; Matt. ix. 21.
 and as many as touched him were made whole.

7 1 Now the Pharisees and certain of the scribes, having

(a) Or the full measure of twelve hand-baskets.

come from Jerusalem, were gathered together to him. And they saw some of his disciples eating bread with defiled (that is to say, with unwashed) hands. 2

Joh ix. 30. (Now, the Pharisees and all the Jews, unless they wash their hands often, eat not, holding the tradition of the elders. And when they come from market, unless they sprinkle themselves, they eat not. And many other things there are which they have received to hold, as the laving of cups and pots and brazen vessels.) 3 4

So the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with defiled hands? But he said to them, Well did Isaiah prophesy of you hypocrites, as it is written, 5 6

‘This people honoureth Me with the lips,

But their heart is far from Me.

Howbeit, in vain they worship Me,

Teaching for doctrines the precepts of men.’ 7

Laying aside the commandment of God, ye hold the tradition of men. 8

And he said to them, Full well ye reject the commandment of God, that ye may keep your own tradition. For Moses said, ‘Honour thy father and thy mother’; and ‘Whoso revileth father or mother, he shall surely die’; but ye say, ‘If a man shall say to his father or his mother, Everything wherewith thou mightest have been profited by me is Corban’ (that is to say, an offering to God), ye no longer allow him to do ought for his father or his mother; thus making the word of God of no effect through your tradition which ye have delivered; and many such things as these ye do. 9 10 11 12 13

Then he called the multitude to him again and said to them, Harken unto me every one of you, and understand: there is nothing from without a man, which, entering him, can defile him; but the things which come out of the man, those are they which defile him (a). 14 15

AND when he had gone from the multitude into the house, his disciples questioned him concerning the parable. And he said to them, Are ye also so void of understanding? 16

(a) Many MSS. add (v. 16), ‘If any one hath ears to hear, let him hear.’

- Do ye not perceive that whatsoever thing from without
 19 entereth the man, it cannot defile him, because it entereth
 not into the heart but into the belly, and goeth out into the
 20 sewer. (*This he said, making all foods clean (a).*) And he Acts x. 15.
 said, That which proceedeth out of the man, that defileth the
 21 man. For from within, out of the hearts of men, proceed Gen. vi. 5.
 22 evil thoughts, fornications, thefts, murders, adulteries, covet-
 ousness, malevolence, deceit, lasciviousness, envy, blasphemy,
 23 pride, foolishness; all these evil things proceed from within,
 and defile the man.
- 24 AND he arose and went thence into the borders of Tyre; and he entered a house, and would have no one Matt. xv. 21.
 25 know it; yet he could not be hidden. But straightway a
 woman, whose young daughter had an unclean spirit, heard
 26 of him, and went and fell at his feet. The woman was a
 Greek (*b*), a Syrophenician by race; and she besought him
 27 to cast the evil spirit out of her daughter. And he said to Matt. vii. 6.
 her, Let the children first be satisfied; for it is not well
 28 to take the children's bread and cast it to the dogs. She Matt. xv. 27.
 answered and said to him, True, Lord; even the dogs under
 29 the table eat of the children's crumbs. And he said to
 her, For that saying go thy way; the evil spirit has gone
 30 out of thy daughter. And when she had come to her house,
 she found her child lying upon the bed, and the evil spirit
 gone out.
- 31 AND, having gone from the borders of Tyre through Sidon, he came again to the sea of Galilee, through the Matt. xv. 29.
 32 midst of the borders of Decapolis. Then they brought to
 him one who was deaf and had an impediment in his speech;
 33 and they besought Jesus to put his hand upon him. And
 Jesus took him aside from the multitude, and put his fingers
 34 into the man's ears, and spat, and touched his tongue; and
 looking up to heaven he sighed, and said to him, Ephphatha,
 35 that is, Be opened. And his ears were opened, and imme- Mark vi. 41.
 diately the bond of his tongue was loosed, and he began to
 speak plainly.

(a) Or non-polluting.

(b) Or Centile.

And Jesus charged them that they should tell no one; but the more he charged them, so much the more they published it far and wide; and they were beyond measure astonished, saying, He hath done all things well; he maketh both the deaf to hear, and the dumb to speak.

- Matt. xv. 32. IN those days, the multitude again being great and having nothing to eat, he called the disciples to him, and said to them, I have compassion on the multitude, because they have now been with me three days, and have nothing to eat; and if I send them away to their homes fasting, they will faint on the road; and some of them are from afar. And his disciples answered him, Whence can any one satisfy these with bread here in the wilderness? He asked them, How many loaves have ye? And they said, Seven. And he commanded the multitude to recline on the ground; and he took the seven loaves, and gave thanks, and broke, and gave to his disciples to set before them; and they set the bread before the multitude. And they had a few small fishes; and he blessed, and commanded to set these also before them. So they ate, and were satisfied; and they took up of the broken pieces which were left seven hampers. And there were about four thousand; and he sent them away.
- Matt. xv. 39. AND forthwith he entered the boat with his disciples, and came to the district of Dalmanutha. And the Pharisees went and, testing him, began to dispute with him, seeking from him a sign from the heavens. And he sighed deeply in his spirit, and said, Why doth this generation seek a sign? Verily, I say to you, there shall no sign be given to this generation. And he left them, and again entering the boat departed to the other side.
- Now the disciples had forgotten to take bread, neither had they in the boat with them more than one loaf. And he charged the disciples, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod. And they reasoned among themselves, because they had no bread. And he knew it, and said to them, Why reason ye because

- ye have no bread? perceive ye not yet, neither understand?
 18 have ye your hearts hardened? Having eyes, see ye not?
 and having ears, hear ye not? and do ye not remember,
 19 when I broke the five loaves for the five thousand, how
 many baskets full of broken pieces ye took up? They said
 20 to him, Twelve. When the seven, for the four thousand,
 how many hampers full of broken pieces took ye up? And
 21 they said, Seven. And he said to them, Do ye not yet
 understand?
- 22 AND they went to Bethsaida; and some brought a blind
 23 man to him and besought him to touch him. And Jesus took
 the blind man by the hand, and led him out of the village;
 and, spitting into his eyes, he laid his hands upon him, and
 24 asked him, Seest thou aught? And he looked up, and said, I
 25 behold men; for I perceive them as trees walking. Then
 Jesus laid his hands again upon his eyes; and the man looked
 stedfastly, and was restored, and saw everything clearly.
 26 And Jesus sent him away to his house, saying, Go not even
 into the village.
- 27 AND Jesus and his disciples went out into the villages
 of Cæsarea Philippi; and on the way he questioned his dis-
 28 ciples, saying to them, Who do men say that I am? And
 they told him, John the Baptist; and others say, Elijah;
 29 and others, One of the prophets. And he asked them, But
 who say ye that I am? And Peter answered and said to
 30 him, Thou art the Christ. And he charged them that they
 should tell no one of him.
- 31 AND he began to teach them, that the Son of Man must
 suffer many things and be rejected by the elders and the
 high priests and the scribes, and be killed, and rise after
 32 three days. And he spoke that saying openly. And Peter
 33 took him and began to rebuke him. But he turned and
 looked on his disciples and rebuked Peter, and said, Get
 thee behind me, Satan (a); for thou regardest not the things
 of God but the things of men.
- Mark vi. 52.
 Mark viii. 1.
 Isa. xxxv. 5.
 Pro. iv. 18.
 Matt. xvi. 13.
 Rev. iii. 19.

And he called the multitude to him with his disciples, and said to them, If any one would follow me, let him deny himself and take up his cross, and follow me. For whosoever would save his life will lose it; but whosoever shall lose his life for my sake and the gospel's, will save it. For what doth it profit a man, to gain the whole world, and to forfeit his own life? For what may a man give in exchange for his life? For whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, even of him will the Son of Man be ashamed, when he cometh in the glory of his Father with the holy angels. And he said to them, I say to you, that verily there are some of those who stand here, who will not taste death till they have seen the kingdom of God come with power.

Matt. x. 38. 34
35
36
37
38

Matt. xvi. 28. 1 9

Matt. xvii. 1. 2

Dan. vii. 9. 3

Dan. x. 15. 4
5
6
7
8

AND after six days Jesus took with him Peter and James and John, and led them up a high mountain apart by themselves; and he was transfigured before them. And his raiment became glistening, exceedingly white, as no fuller on earth can whiten. And Elijah and Moses appeared unto them, and were talking with Jesus. And Peter answered and said to Jesus, Master, it is good for us to be here; and let us make three tabernacles; one for thee, and one for Moses, and one for Elijah. For he knew not what to answer, for they became greatly afraid. And there came a cloud, overshadowing them; and a voice came out of the cloud, THIS IS MY BELOVED SON; HEAR YE HIM. And suddenly, when they looked round about, they saw no one any more but Jesus only, with themselves.

And as they came down from the mountain, he charged them that they should tell no one what things they had seen, until the Son of Man should have risen from the dead. And they held fast that saying, questioning among themselves what the rising from the dead could mean. And they asked him, saying, Why say the scribes that Elijah must first come? And he said to them, Elijah verily cometh first, and restoreth all things; and how is it written of the Son of Man, that he should suffer many things and be set at naught? But I say to you, that Elijah has indeed come,

and they did to him whatsoever they would, as it is written of him.

(Matt. xi. 14.
Matt. xvii. 13.

14 AND they came to the disciples and saw a great multitude about them, and some scribes reasoning with them.
15 And straightway all the multitude, when they beheld him, were greatly amazed, and running up, saluted him.

16 And he asked them, About what are ye reasoning with Matt. xii. 22.

17 them? And one of the multitude answered him, Master, I brought to thee my son, who hath a dumb spirit; and whithersoever it taketh him, it teareth (a) him; and he foameth, and gnasheth with his teeth, and pineth away; and I spoke to thy disciples that they should cast it out; and they were not

18 able. He answered them, and said, O unbelieving generation, Deut. xxxii. 20.

19 how long shall I be with you? how long shall I bear with you? bring him to me.

20 And they brought him to Jesus; and when the spirit saw him, straightway it tore (a) the child; and he fell on the

21 ground, and wallowed, foaming. Jesus asked his father, How long is it since this first came to him? And he said,

22 From childhood; and many times it hath cast him into the fire and into the waters to destroy him; but if thou canst do any thing, have compassion on us, and help us. Job v. 7.

23 Jesus said to him, 'If thou canst!' All things are possible

24 to him who believeth. Straightway the father of the child

25 cried out, I believe; help thou my unbelief. When Jesus saw that the crowd came running together, he rebuked the unclean spirit, saying to it, Thou dumb and deaf spirit, I

26 charge thee, come out of him, and enter him no more. And it cried out, and violently tore (a) him, and came out of him; and he became as one dead; so that most of them

27 said, He is dead. But Jesus took him by the hand, and Isa. xli. 13.

28 raised him up; and he arose. And when Jesus had come into the house, his disciples asked him privately, Why could

29 not we cast it out? And he said to them, This kind can Eph. vi. 18.

30 AND they departed thence, and passed through Galilee;

31 and he wished not any to know it For he taught his

(a) Or convulseth: v. 20, convulsed.

disciples, and said to them, The Son of Man is being delivered into the hands of men, and they will kill him; and when he has been killed, he will rise after three days. But they understood not that saying, and were afraid to ask him.

John xvi. 19.

Mark x. 44.

Luke ix. 48.

1 Cor. xii. 3.

Matt. x. 42.

Deut. xiii. 6.

Matt. iii. 12.

Isa. lxvi. 24.

AND they went to Capernaum; and being in the house he asked them, What was it that ye were disputing about on the way? But they held their peace; for on the way they had disputed among themselves who was the greatest. And he sat down, and called the twelve, and said to them, If any one would be first, the same shall be last of all, and servant of all. And he took a child, and set him in the midst of them; and when he had taken him into his arms, he said to them, Whosoever shall receive one of such children in my name, receiveth me; and whosoever shall receive me, receiveth not me but Him who sent me. John said to him, Master, we saw one casting out evil spirits in thy name, and he followeth not with us; and we forbade him, because he followeth not with us. But Jesus said, Forbid him not; for no one who shall do a mighty work in my name will be able straightway to speak evil of me. For he who is not against us is for us. And whosoever shall give you a cup of water to drink because ye are Christ's, Verily, I say to you, he shall in no wise lose his reward.

And whosoever shall put a snare for one of these little ones who believe, it were better for him that a millstone were hung about his neck and he were cast into the sea. And if thy hand ensnare thee, cut it off; it is better for thee to enter into life maimed than, having thy two hands, to go into hell, into the unquenchable fire (a). And if thy foot ensnare thee, cut it off; it is better for thee to enter into life halt, than having thy two feet to be cast into hell. And if thine eye ensnare thee, pluck it out; it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell; where their worm dieth not, and the fire is not quenched. For every one will

(a) The words of verses 44 and 46 will be found in verse 48, the only place in which they are inserted by the best ancient authorities.

50 be salted with fire. Salt is good; but if the salt hath lost its saltiness, wherewith will ye season it? Have salt in yourselves, and be at peace with each other. Lev. ii. 13.

10

1 AND he arose and went thence into the borders of Judæa and beyond the Jordan; and the people resorted to him again, and, as he was wont, he taught them. Matt. xix. 1.

2 And some Pharisees came to him, and, testing him, asked him, Is it lawful for a man to put away his wife?

3 And he answered and said to them, What did Moses command you? They said, Moses allowed a man to write a bill Deut. xxiv. 1.

4 of divorce, and to put her away. And Jesus said to them, For the hardness of your hearts he wrote you that

6 precept. But, from the beginning of the creation, God made Gen. i. 27.

7 them male and female. For this cause a man shall leave his Gen. ii. 24.

8 father and mother, and the two shall become one flesh; so then they are no more two, but one flesh. Therefore what

10 God joined, let not man put asunder. And in the house his

11 disciples asked him of the same matter. And he said to them, Whosoever shall put away his wife and marry another, Matt. v. 32.

12 committeth adultery against her; and if she shall put away her husband and be married to another, she committeth adultery. Luke xvi. 18.

13 AND they were bringing little children to him, that he should touch them; but his disciples rebuked (a) them. But when { Matt. xix. 13.
Luke xviii. 15.

14 Jesus saw it, he was greatly displeased, and said to the disciples, Suffer the little children to come unto me; forbid them not; Matt. xviii. 10.

15 for of such is the kingdom of God. Verily, I say to you, whosoever receiveth not the kingdom of God as a little child

16 doth, he will in no wise enter it. And he took them up in his arms, put his hands upon them, and blessed them.

17 AND as he was going forth into the way, there came one running, and knelt to him, and asked him, Good Master, Matt. xix. 16.

18 what shall I do that I may inherit eternal life? Jesus said to him, Why callest thou me good? there is none good but

19 one, that is, God. Thou knowest the commandments, 'Do not Ex. xx. 1-17.

(a) The words 'those who brought,' which in the Authorized Version, and in some ancient versions, are inserted here, are not in the best ancient MSS. (see note on Matt. xix. 13).

kill, Do not commit adultery, Do not steal, Do not bear
false witness, Defraud not, Honour thy father and thy
mother.' And he said to him, Master, all these I have
observed from my youth. Then Jesus beholding him loved
him, and said to him, One thing thou lackest; go thy way,
sell whatsoever thou hast, and give to the poor, and thou
shalt have treasure in heaven; and come, follow me. And
he was grieved at that saying, and went away sorrowful; for
he was one who had great possessions. Jesus looked round,
and said to his disciples, With what difficulty will those who
have riches enter the kingdom of God!

And the disciples were amazed at his words. But Jesus
answered them again and said, Children, how hard it is
to enter the kingdom of God! It is easier for a camel to
go through the eye of a needle, than for a rich man to enter
the kingdom of God. And they were astonished beyond
measure, saying among themselves, Who, then, can be
saved? Jesus looked upon them and said, With men it is
impossible, but not with God: for with God all things are
possible.

Peter began to say to him, Lo, we forsook all and followed
thee. Jesus said, Verily, I say to you, there is no one who
has left house, or brothers, or sisters, or mother, or father,
or children, or lands, for my sake and the gospel's, but shall
receive a hundred-fold now in this time—houses, and brothers,
and sisters, and mothers, and children, and lands, with per-
secutions; and, in the age to come, eternal life. But many
who are first will be last, and the last first.

NOW, they were in the way, going up to Jerusalem; and
Jesus went before them; and they were amazed; and as
they followed, they were afraid. And he took again the
twelve, and began to tell them what things would happen to
him, saying, Behold, we go up to Jerusalem; and the Son
of Man will be delivered to the high priests and scribes;
and they will condemn him to death, and will deliver him
to the Gentiles, and will mock him, and spit upon him,
and scourge him, and kill him; and after three days he
will rise

AND James and John, the sons of Zebedee, went to him, 35

- saying to him, Master, we would that thou shouldest do for us
 36 whatsoever we shall ask thee. And he said to them, What
 37 would ye that I should do for you? They said to him,
 Grant us that we may sit, one at thy right hand and the
 38 other at the left hand, in thy glory. But Jesus said to them,
 Ye know not what ye ask; can ye drink of the cup of which
 I drink? or be baptized with the baptism with which I am
 39 baptized? And they said to him, We can. Then Jesus said
 to them, Ye shall indeed drink of the cup of which I drink;
 and ye shall be baptized with the baptism with which I
 40 am baptized: but to sit at my right hand, or at the left
 hand, is not mine to give, except to those for whom it is
 41 prepared. And when the ten heard it they began to be
 displeased with James and John.
- 42 But Jesus called them to him and said to them, Ye know
 that those who are regarded as rulers over the Gentiles exercise
 lordship over them; and their great ones exercise authority
 43 upon them. But it is not so among you; but whosoever
 44 would become great among you, shall be your minister; and
 whosoever would be chief among you, shall be the servant of
 45 all. For even the Son of Man has come not to be ministered
 to, but to minister, and to give his life a ransom in the stead
 of many.
- 46 AND they went to Jericho; and as he was going out of
 Jericho with his disciples and a great multitude, a blind
 beggar, Bar-timæus (the son of Timæus), was sitting by the
 47 wayside. And when he heard that it was Jesus the Naza-
 rene, he began to cry out and to say, Jesus, Son of David,
 48 have pity on me. And many charged him to hold his peace;
 but he cried a great deal the more, Thou Son of David, have
 49 pity on me. Jesus stopped, and said, Call him. And they
 called the blind man, saying to him, Be of good courage,
 50 arise; he calleth thee. And he, casting away his garment,
 51 sprang up and went to Jesus. And Jesus answered and said
 to him, What wouldest thou that I should do to thee? The
 blind man said to him, Rabboni, that I may receive sight.
- 52 And Jesus said to him, Go thy way; thy faith hath made
 thee whole. And immediately he received sight, and fol-
 lowed Jesus in the way.

Jas. iv. 3.

Matt. x. 25.

Luke xxii. 25.

John xiii. 14.

Matt. xx. 29.

Jer. xxix. 13.

John xi. 28.

Phil. iii. 9.

- Matt. xxi. 1. AND as they drew near to Jerusalem, towards Bethphage
 and Bethany at the Mount of Olives, he sent two of his
 disciples, saying to them, Go into the village over against
 you, and as soon as ye have entered ye will find a colt tied,
 whereon never man sat; loose it and bring it. And if any
 one say to you, Why do ye that? say, The Lord hath need
 of it, and will send it back hither shortly. And they went
 their way, and found a colt tied at a door, outside in the
 street; and they loosed it. And certain of those who stood
 there said to them, What do ye, loosing the colt? And they
 said to them even as Jesus had said; and they let the dis-
 ciples go. And they brought the colt to Jesus, and cast their
 garments on it; and he sat upon the colt. And many spread
 their garments in the way; and others branches, cutting
 them from the fields. And those who went before, and those
 who followed, cried,
 ‘Hosanna!
 Blessed is he who cometh in the name of the LORD;
 Blessed is the kingdom that cometh. the kingdom of our
 father David.
 Hosanna in the highest!’
 And he went into Jerusalem, to the temple; and when he
 had looked round about upon all things, and the eventide
 had come, he went out to Bethany with the twelve.
 On the morrow, when they had gone out from Bethany,
 he was hungry: and seeing a fig tree afar off having leaves,
 he went to it, if haply he might find any fruit thereon: and
 when he came to it, he found nothing but leaves; for it was
 not the time for figs. And he answered and said to it, No
 one eat fruit of thee hereafter for ever. And his disciples
 heard it.
 AND they went on to Jerusalem: and Jesus went into the
 temple, and began to cast out those who sold and those
 who bought in the temple; and he overthrew the tables of
 the moneychangers, and the seats of those who sold doves;
 and he would not suffer any one to carry a vessel through
 the temple; and he taught, saying to them, Is it not
 written, ‘My house shall be called a house of prayer for
 all the nations’?—but ye have made it ‘a den of robbers.’
 And the high priests and the scribes heard it, and sought

how they might destroy him ; for they feared him, for all the multitude were astonished at his teaching. Matt. vii. 28

- 19 And when it was evening they went out of the city.
 20 AND as they passed by in the morning, they saw that the
 21 fig tree was dried up from the roots. And Peter, calling to remembrance, said to him, Rabbi, behold, the fig tree which
 22 thou cursedst is withered away. Jesus answered and said to
 23 them, Have faith in God. Verily, I say to you, whosoever Luke xvii. 6.
 shall say to this mountain, 'Be thou lifted up, and be thou cast into the sea'; and shall not doubt in his heart, but shall believe that what he saith cometh to pass; so shall it
 24 be for him. Therefore I say to you, all things whatsoever, for which ye pray and ask, believe that ye received them,
 25 and ye shall have them. And when ye stand praying, forgive, Col. iii. 13.
 if ye have aught against any one; that also your Father who is in heaven may forgive you your trespasses (a).

- 27 THEY went again to Jerusalem, and as he was walking Matt. xxi. 23.
 in the temple, the high priests and the scribes and the
 28 elders came to him and said, By what authority doest thou Num. xvi. 3.
 29 these things? or who gave thee this authority to do them? Jesus said to them, I will ask you one question; and answer ye me; then I will tell you by what authority I do these things.
 30 The baptism of John, was it from heaven? or from men?
 31 answer me. And they reasoned among themselves saying, If we shall say, From heaven, he will say, Why then did ye not
 32 believe him? But shall we say, From men?—they feared the multitude; for, indeed, all men counted John to have been Mark vi. 20.
 33 a prophet. And they answered and said to Jesus, We do not know. Then Jesus said to them, Neither do I tell you by what authority I do these things.

- 12 1 AND he began to speak to them in parables:—A man Isa. v. 1.
 planted a vineyard, and set a hedge about it and dug a pit for the winepress and built a tower, and let it out to husbandmen, and went into a far country. And at the season he sent a servant to the husbandmen, that he might receive

(a) Some authorities add (v. 26):—'But if ye do not forgive, neither will your Father who is in heaven forgive your trespasses.'

| | | |
|------------------|---|----|
| | from them some of the fruits of the vineyard. And they took | 3 |
| Neh. ix. 30. | and beat him, and sent him away empty-handed. And he | 4 |
| | sent to them another servant; and him they wounded in the | |
| | head, and shamefully treated. And he sent another; and him | 5 |
| | they killed, and many others—beating some, and killing some. | |
| | One yet he had, a beloved son; him he sent last to them, | 6 |
| | saying, 'They will reverence my son.' But those husbandmen | 7 |
| | said among themselves, 'This is the heir, come let us kill him, | |
| Heb. xlii. 12. | and the inheritance will be ours.' And they took him and | 8 |
| Isa. v. 5. | killed him, and cast him out of the vineyard. What will the | 9 |
| | owner of the vineyard do? He will come and destroy those | |
| Psa. cxviii. 22. | husbandmen, and will let the vineyard to others. Have ye | 10 |
| | not read this Scripture, | |
| | 'The stone which the builders rejected, | |
| | The same became the head of the corner. | |
| | This is the LORD's doing, | 11 |
| | And it is marvellous in our eyes'? | |
| John vii. 30. | And they sought to lay hold on him, but feared the | 12 |
| | multitude; for they knew that he had spoken the parable | |
| | against them. And they left him and went their way. | |
| | AND they sent to him certain of the Pharisees and of the | 13 |
| Matt. xxii. 15. | Herodians to entrap him by his talk. And they went and | 14 |
| | said to him, Master, we know that thou art true, and carest | |
| | not for any man; for thou regardest not the person of men, but | |
| Matt. xvii. 25. | teachest the way of God in truth; Is it lawful to give tribute | |
| | to Cæsar, or not? Should we give, or should we not give? | 15 |
| | But he, knowing their hypocrisy, said to them, Why tempt | |
| | ye me? Bring me a denarius, that I may see it. And they | 16 |
| | brought it. He said to them, Whose is this image, and | |
| | whose the superscription? They said to him, Cæsar's. Then | 17 |
| Rom. xiii. 7. | Jesus said to them, Render to Cæsar the things which are | |
| | Cæsar's, and to God the things which are God's. And they | |
| | marvelled at him. | |
| | THEN came to him the Sadducees, (who say that there | 18 |
| Deut. xxv. 5. | is no resurrection,) and they asked him: Master, Moses | 19 |
| | wrote for us, that if a man's brother die, and leave his | |
| | wife, and leave no child, his brother should take the wife, | |
| Ruth i. 11. | and raise up issue unto his brother. There were seven | 20 |
| | brothers; and the first took a wife and dying left no issue. | |

21 And the second took her, and died, without leaving any issue ;
 22 and the third likewise. And the seven left no issue ; last of
 23 all the woman also died. In the resurrection, when they rise,
 of which of them will she be the wife ? for the seven had her
 24 as wife. Jesus said to them, Is not this why ye err, that
 25 ye know neither the Scriptures, nor the power of God ? For, 1 Cor. xv. 42.
 once they have risen from the dead, they neither marry nor
 are given in marriage ; but are as angels in heaven. Now,
 26 as to the point of the dead rising, have ye not read in the
 book of Moses, at The Bush (a), that God spoke to him,
 saying, ' I am the God of Abraham, and the God of Isaac, Ex. iii. 6.
 27 and the God of Jacob ' ? He is a God, not of dead men,
 but of living ; ye do greatly err.

28 AND one of the scribes came near, and, having heard them
 reasoning together, and perceiving that he had answered them
 well, asked him, What commandment is the first of all things ?
 29 Jesus answered, The first is, ' Hear, O Israel ; the LORD our Deut. vi. 4.
 30 God is one LORD ; and thou shalt love the LORD thy God with
 all thy heart, and with all thy soul, and with all thy mind,
 31 and with all thy strength.' The second is this, ' Thou shalt Lev. xix. 18.
 love thy neighbour as thyself.' There is no commandment
 32 greater than these. The scribe said to him, Of a truth,
 Master, thou hast well said ; He is one, and there is no
 33 other ; and to love Him with all the heart, and with all
 the understanding, and with all the strength ; and to love
 one's neighbour as oneself ; is far more than all whole burnt- 1 Sam. xv. 22.
 34 offerings and sacrifices. And when Jesus perceived that he
 answered discreetly, he said to him, Thou art not far from
 the kingdom of God. And no one after that durst ask him
 any question.

35 BUT Jesus answered and said, while he taught in the
 temple, How say the scribes that the Christ is the Son
 36 of David ? David himself said by the Holy Spirit, Psa. cx. 1.
 ' The Lord said to my Lord,
 Sit thou at My right hand,
 Until I put thine enemies beneath thy feet.'
 37 David himself called him Lord ; whence then is he his son ?

(a) i.e. that part of the book of Exodus.

Matt. xxiii. 3. And the common people (a) heard him gladly. And 38
 he said in his teaching, Beware of the scribes, who
 like walking about in long robes, and salutations in the
 market-places, and the front seats in the synagogues, and 39
 the best places at feasts; who devour widows' houses, and 40
 for a pretence make long prayers; these will receive greater
 condemnation.

2 Cor. viii. 2. AND he sat over against the treasury, and beheld how the 41
 multitude cast money into the treasury; and many who
 were rich cast in much. And there came a poor widow, and 42
 she threw in two mites (which make a penny). And he 43
 called to him his disciples and said to them, Verily, I say to
 you, this poor widow cast in more than all those who are
 1 Chron. xxix. 3. casting into the treasury. For they all cast in out of their 44
 abundance; but she of her penury cast in all that she had,
 even all her living.

AS he went out of the temple, one of his disciples said 1 13
 to him, Master, see, what stones and what buildings! And 2
 Jesus said to him, Seest thou these great buildings? there
 will not be left one stone upon another which will not be
 thrown down.

AND as he was sitting on the Mount of Olives, over against 3
 the temple, Peter, and James, and John, and Andrew asked
 him privately, Tell us, when will these things be? and what 4
 will be the sign when all these things are about to be fulfilled.

Jer. xxix. 8. But Jesus began to say to them, Take heed lest any one 5
 deceive you; many will come in my name, saying, I am 6
 he; and will deceive many. And when ye shall hear of 7
 wars and rumours of wars, be not troubled; these things
 must come to pass; but the end is not yet. For nation 8
 will rise against nation, and kingdom against kingdom; there
 will be earthquakes in divers places; there will be famines.

These are the beginning of sorrows.

Matt. x. 17. But take heed to yourselves; they will deliver you up to 9
 councils; and ye will be beaten in synagogues; and ye will
 be brought before rulers and kings for my sake, for a
 Matt. xxviii. 19. testimony to them. And the gospel must first be preached 10

(a) *Gr.* the great multitude, 'the masses.'

- 11 to all nations. And when they shall deliver you up and lead you away, be not anxious beforehand what ye shall speak; but whatsoever shall be given you in that hour, that speak ye; for ye are not the speakers, but the Holy Spirit speaks.
- 12 And brother will betray brother to death, and the father his child; and children will rise up against their parents, and
- 13 put them to death. And ye will be hated by all men for my name's sake.

But he who endureth to the end will be saved.

- 14 But when ye shall see the abomination of desolation standing where it ought not to be—let him who readeth understand—then let those who are in Judæa flee to the
- 15 mountains; let him who is on the housetop not go down,
- 16 neither enter to take anything out of his house; and let him who is in the field not turn back to take up his garment.

Dan. viii. 13.
Dan. ix. 27.
Dan. xi. 31.
Dan. xii. 11.

- 17 But alas for those who are with child, and for those who give suck in those days! And pray ye that it be not in the
- 18 winter. For in those days there will be tribulation, such as,
- 19 from the beginning of the creation which God created, never
- 20 has been until now, nor ever will be again. And unless the LORD had shortened those days, no flesh would be saved.

Dan. xii. 1.

But, for the sake of the elect, whom He chose, He shortened the days.

- 21 And then if any one shall say to you, 'Lo! here is the
- 22 Christ;' 'Lo! there;' believe it not; but false Christs and false prophets will arise, and will show signs and wonders,
- 23 to seduce, if it were possible, even the elect. But take ye heed; I have foretold you all things.

Luke xvii. 23.

- 24 But in those days, after that tribulation, the sun will be
- 25 darkened, and the moon will not give her light. And the stars will fall from the heavens, and the powers which are
- 26 in the heavens will be shaken. And then men will see the Son of Man coming in the clouds with great power and glory.

Dan. xii. 1.

Joel iii. 15.

Mark xiv. 62.

- 27 And then he will send the angels, and will gather the elect from the four winds, from the utmost part of the earth to the utmost part of the heavens.

- 28 Now learn from the fig tree its parable: When its branch has now become tender, and putteth forth leaves, ye know
- 29 that summer is near; so, in like manner, when ye shall see these things coming to pass, know ye that it is nigh,

at the doors. Verily, I say to you, this generation will not pass away till all these things have come to pass. The heavens and the earth will pass away; but my words will not pass away.

Isa. xl. 8.

But of that day or hour no one knoweth; not even the angels in heaven know, neither knoweth the Son, but the Father only.

Luke xii. 40.

Take heed, be wakeful; for ye know not when the time is. For, it is as a man taking a far journey, who left his house, and gave authority to his servants, to each man his work, and commanded the porter to watch. Watch ye therefore; for ye know not when the master of the house cometh, at evening, or at midnight, or at the cock-crowing, or in the morning: lest, coming suddenly, he find you sleeping. And what I say to you I say to all, Watch.

Matt. xxv. 5.

AFTER two days was the feast of the Passover and of unleavened bread; and the high priests and scribes were seeking how they might take Jesus by subtilty, and put him to death. For they said, 'Not during the feast, lest there be a tumult of the people.'

Matt. xxvi. 6.

AND while he was in Bethany in the house of Simon the leper, as he was reclining at table, there came a woman having an alabaster cruse of ointment of spikenard very precious: she broke the cruse, and poured the ointment on his head. And there were some who had indignation among themselves — 'Why was this waste made of the ointment? for this ointment might have been sold for more than three hundred shillings (a), and given to the poor.' And they murmured against her. But Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me. For ye have the poor with you always, and whensoever ye will ye can do them good; but me ye have not always. She hath done what she could; she hath been beforehand in anointing my body for the burial. And verily, I say to you, wheresoever the gospel shall be preached throughout the whole world, this also which she hath done will be told for a memorial of her.

Deut. xv. 11.

Luke xxii. 3.

AND Judas Iscariot, who was one of the twelve, went to

(a) Or denarii. (See Matt. xviii. 28.)

- 11 the high priests to betray him to them. And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him.
- 12 AND on the first day of unleavened bread (when they used to sacrifice the Passover), his disciples said to him, Where wouldst thou that we go and make ready that thou mayest eat the Passover? And he sent two of his disciples and said to them, Go into the city, and there will meet you a man carrying a pitcher of water; follow him. And where he goeth in, say ye to the householder, 'The Master saith, Where is my guest-chamber, in which I am to eat the Passover with my disciples?' And he will show you a large upper-room furnished and prepared; and there make ye ready for us. And the disciples went forth and came into the city, and found as he had said to them; and they made ready the Passover.
- 17 And when it was evening he went, together with the twelve. And as they sat at table and were eating, Jesus said, Verily, I say to you, one of you will betray me, even he who eateth with me. They began to be sorrowful, and to say to him one by one, Is it I? And he said to them, It is one of the twelve; he who dippeth with me in the dish. For the Son of Man indeed goeth, as it is written of him: but alas for that man by whom the Son of Man is betrayed! good were it for that man if he had not been born.
- 22 AND as they were eating, Jesus took bread, and blessed, and broke, and gave to them, and said, 'Take ye; this is my body. And he took a cup, and gave thanks, and gave it to them; and they all drank from it. And he said to them, This is my blood of the covenant, the blood shed for many. Verily, I say to you, I shall drink of the fruit of the vine no more, until that day when I drink it new in the kingdom of God. When they had sung a hymn, they went out to the Mount of Olives.
- 27 AND Jesus said to them, All ye will fall away; for it is written, 'I will smite the shepherd, and the sheep will be scattered.' Howbeit, after I have risen, I will go before you into Galilee. But Peter said to him, Even if all should fall away, yet will not I. And Jesus said to him, Verily, I say to
- Ex. xii. 8.
Heb. ix. 13.
John xvi. 4.
Psa. xli. 9.
Matt. xviii. 6.
1 Cor. x. 1.
Zec. xiii. 7.

thee, this day, even in this night, before the cock crow twice, thou wilt disown me thrice. But Peter went on speaking vehemently, If I must die with thee, I will in nowise disown thee. In like manner also said they all.

Matt. xxvi. 36. AND they went to a plot called Gethsemane; and Jesus said to his disciples, Sit ye here, while I pray. And he took with him Peter, and James, and John, and began to be greatly amazed, and full of heaviness; and said to them, My soul is exceedingly sorrowful even unto death; tarry ye here, and watch. Then he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. And he said, Abba, Father, all things are possible with Thee; take away this cup from me; nevertheless not as I will, but as Thou wilt.

John xii. 27. And he came and found them sleeping, and said to Peter, Simon, sleepest thou? couldest thou not watch one hour? Heb. v. 7. Watch and pray, that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak. Again he went away and prayed, saying the same words. And when he came again he found them asleep, for their eyes were heavy, neither knew they what to answer him. He came the third time, and said to them, Sleep on now, and take your rest! It is enough; the hour has come; behold, the Son of Man is being betrayed into the hands of sinners. Arise; let us be going; lo, he who betrayeth me is at hand.

Matt. xxvi. 47. AND immediately while he was yet speaking, there came Judas, one of the twelve, and with him a multitude from the high priests and scribes and elders, with swords and staves. Now, he who betrayed him had given them a token, saying, Whomsoever I shall kiss, that is he; take him and lead him away safely. And he went straightway to Jesus, and said, Rabbi! and kissed him eagerly. And they laid their hands on him, and took him. And one of those who stood by drew his sword, and smote the servant of the High Priest, and cut off his ear. Jesus answered and said to them, Ye have come out as against a robber, with swords and with staves, to take me. I was daily with you in the temple, teaching, and ye took me not. But *this is done* that

- 50 the Scriptures may be fulfilled. Then they all forsook him, and fled. J Psa. xxii. 1.
Isa. liii. 3.
- 51 And there followed him a young man, having a linen cloth cast about his naked body; and they laid hold of him; but he left the linen cloth, and fled away naked.
- 53 And they led Jesus away to the High Priest; and all the high priests and the elders and the scribes were assembled. Matt. xxvi. 57.
- 54 And Peter had followed him at a distance, even inside, into the court of the High Priest; and he was sitting in the firelight with the officers, and warming himself.
- 55 Now, the high priests and all the council sought for witness against Jesus to put him to death; but found
- 56 none. For many bore false witness against him, but their
- 57 testimony agreed not. And certain men stood up and bore
- 58 false witness against him, saying, We heard him say, 'I will destroy this sanctuary which was made by hands, and within
- 59 three days I will build another made without hands.' But neither in this did their witness agree. Mark xv. 29.
- 60 And the High Priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it that
- 61 these testify against thee? But Jesus held his peace and answered nothing. Again, the High Priest asked him, and
- 62 said, Art thou the Christ, the Son of the Blessed? And Jesus said, I am; and ye shall see the Son of Man sitting at the right hand of Power, and coming with the clouds
- 63 of the heavens. Then the High Priest rent his clothes, and
- 64 said, What further need have we of witnesses? Ye heard the blasphemy; what think ye? Dan. vii. 13.
Isa. xxxvii. 1.
- And they all condemned him to be deserving of death.
- 65 And some began to spit on him, and to cover his face and buffet him and to say to him, Prophecy! And the servants struck him with the palms of their hands. Mark xv. 19.
- 66 And while Peter was below in the court, there came one of the maids of the High Priest; and when she saw Peter warming himself she looked upon him and said, Thou also
- 67 wast with Jesus the Nazarene. But he denied, saying, I know not, neither understand I what thou sayest. And he
- 68 went out into the porch. And the maid saw him, and began to say again to those who stood near, This is one of them. Matt. xxvi. 69.

And he denied it again. A little later, those who stood by
 said to Peter, Surely thou art one of them; for thou also art
 a Galilæan. But he began to curse, and to swear, I know
 not this man of whom ye speak. And immediately a cock
 crew the second time. And Peter called the word to mind,
 how Jesus had said to him, Before the cock crow twice,
 thou wilt disown me thrice. And when he thought thereon,
 he wept.

AND as soon as it was morning the high priests and the
 whole council arranged a consultation with the elders and
 scribes, and bound Jesus, and carried him away, and deliv-
 ered him to Pilate. And Pilate asked him, Art thou the
 king of the Jews? And he answering said to him, Thou
 sayest truly. And the high priests were accusing him of
 many things. And Pilate again questioned him, saying,
 Answerest thou nothing? behold of how many things they
 accuse thee! But Jesus still answered nothing; so that
 Pilate marvelled.

Now, at the Feast he used to release to them one prisoner,
 whomsoever they begged of him. And there was the man
 called Barabbas, who lay bound with those who had made
 insurrection, men who had committed murder in the in-
 surrection. And the multitude went up and began to ask
 Pilate to do as he was wont to do for them. But Pilate
 answered them, saying, Would ye have me release unto
 you the king of the Jews? (For he began to see that for
 envy the high priests had delivered him.) But the high
 priests stirred up the multitude, that he should rather re-
 lease Barabbas to them.

And Pilate answered and said again to them, What shall
 I do then unto him whom ye call the king of the Jews?
 And they cried out again, Crucify him! But Pilate said to
 them, Why, what evil hath he done? And they cried out
 vehemently, Crucify him! So Pilate, wishing to content
 the multitude, released Barabbas to them; and after he had
 scourged Jesus, he delivered him to be crucified.

THEN the soldiers led him away inside the court, which
 is the palace, and called together the whole band. And
 they clothed him with purple; and plaited a crown of

- 18 thorns, and put it on him. And they began to salute him,
 19 Hail, King of the Jews! Then they smote him on the Mark xiv. 65.
 head with a reed, and spat upon him, and bowing their
 20 knees, worshipped him. And when they had mocked him,
 they took the purple off him, and put on him his garments,
 21 and led him out to crucify him. And to carry his cross, they
 impressed a passer-by, who was coming from the country,
 Simon of Cyrene—the father of Alexander and Rufus.
 22 And they brought Jesus to the place Golgotha, (which is, Luke xxiii. 33.
 23 being interpreted, the place of a skull), and offered him
 24 wine mingled with myrrh; but he received it not. And
 they crucified him, and divided his garments, casting lots
 25 upon them to see what each should take. And when they
 26 crucified Jesus it was the third hour. And above him was Isa. liii. 12.
 written the inscription of the charge against him,

The King of the Jews.

- 27 And with him they crucified two robbers; one at his right
 hand, and the other at his left (a).
 28 And those who passed by railed on him, wagging their
 heads, and saying, Ah! thou who destroyest the sanctuary
 30 and buildest it in three days, come down from the cross and Mark xiv. 58.
 31 save thyself. Likewise also the high priests spoke mock-
 ingly among themselves with the scribes, saying, He saved
 32 others; himself he cannot save; let the Christ the king
 of Israel come down now from the cross, that we may see
 and believe. And those who were crucified with him reviled
 33 him. And when it was the sixth hour, darkness came over
 34 the whole land, until the ninth hour. And at the ninth hour
 Jesus cried with a loud voice, *Ελοι, Ελοι, ιαμα σαβαχθανι?*
 (which is, being interpreted, My God, My God, why didst
 35 Thou forsake me?) And some of those who stood by, when
 36 they heard it, said, Lo! he calleth for Elijah. And one ran
 and filled a sponge with vinegar, and having put it on a reed,
 gave him to drink, saying, Let alone, let us see whether Rom. iii. 3.
Psa. xxii. 1.

(a) Most of the ancient MSS. of this Gospel omit v. 28, 'And the Scripture was fulfilled, which saith, And he was numbered with the transgressors.'

Matt. xxvii. 50. Elijah will come to take him down. Then Jesus uttered a 37
loud cry, and gave up his spirit. And the veil of the sanc- 38
tuary was rent into two parts from the top to the bottom.
And the centurion who was standing by, facing him, when 39
he saw that Jesus so gave up his spirit, said, Truly this man
was a son of God.

Psa. xxxviii. 11. } And, looking on from afar, there were also some women; 40
Luke viii. 2. } among whom were Mary the Magdalene, and Mary the
mother of James the less and of Joseph, and Salome—those 41
who, when he was in Galilee, followed him and ministered
to him; also many other women who had come up with him
to Jerusalem.

Luke ii. 25. And the evening having now come, as it was the Prepara- 42
tion (that is, the Sabbath-eve), Joseph of Arimathea, a 43
councillor of honourable estate who himself also was wait-
ing for the kingdom of God, went in boldly to Pilate,
and asked for the body of Jesus. And Pilate wondered 44
whether he were already dead; and, calling to him the
centurion, he asked him whether Jesus had been any while
dead. And when he knew it from the centurion, he 45
granted the body to Joseph. And Joseph bought fine linen, 46
and took him down, and wrapped him in the linen, and
laid him in a tomb which had been hewn out of the rock,
and rolled a stone to the door of the tomb. And Mary the 47
Magdalene and Mary the mother of Joseph saw where he
was laid.

Luke xxiii. 56. WHEN the Sabbath was past, Mary the Magdalene, and 1 16
Mary the mother of James, and Salome, bought spices, that 2
they might go and anoint him. And very early on the first 3
day of the week, when the sun had risen, they went to the 4
tomb. And they were saying among themselves, Who will 5
roll away the stone for us from the door of the tomb? And 6
as they looked up, they saw that the stone was rolled back,
for it was exceedingly great. And entering the tomb, they 7
saw sitting at the right side a young man clothed in a
white robe; and they were affrighted. But he said to them,
Be not affrighted; ye seek Jesus the Nazarene, who was
crucified; he has risen; he is not here; behold, the place
where they laid him. But go your way, tell his disciples

and Peter that he goeth before you into Galilee ; there ye
 8 will see him, even as he said to you. And they went out,
 and fled from the tomb, for they trembled and were amazed;
 and they said nothing to any one, for they were afraid.

- 9 (a) NOW when he had risen, early on the first day of the
 week, he appeared first to Mary the Magdalene, out of whom
 10 he had cast seven evil spirits. And she went to those who
 had been with him, and told them as they mourned and wept.
 11 But they, when they had heard that he was alive and had
 12 been seen by her, believed not. After that, he appeared in a
 different form to two of them, as they walked and were going
 13 into the country. And they went and told it to the others;
 and these believed them not.
- 14 AFTERWARDS he appeared to the eleven as they sat at table,
 and he upbraided them with their unbelief and hardness of
 heart, because they believed not those who had seen him
 15 after he had risen. And he said to them, Go ye into all the
 16 world, and preach the gospel to the whole creation. He who
 believeth and is baptized will be saved ; but he who believeth
 17 not will be condemned. And these signs will follow those
 who believe : In my name they will cast out evil spirits, and
 18 will speak in new tongues ; they will take up serpents ; and
 if they drink any deadly poison, it will not hurt them ; they
 will lay hands on the sick and they will recover.
- 19 So then the Lord Jesus, after he had spoken to them, was
 received up into heaven, and sat down at the right hand of
 20 God. And they went forth, and preached everywhere, the
 Lord working with them, and, by the signs which followed,
 confirming the word. (b)

Luke xxiv. 25.

Luke xxiv. 36.

Rom. x. 18.

Acts xvi. 31.

Acts xxviii. 3.

Luke xxiv. 51.

(a) Verses 9-20 are missing from two of the oldest MSS., the *Codex Sinaiticus* and the *Codex Vaticanus*, but are found in most of the others.

(b) Some authorities give (instead of verses 9-20) the following ending to this gospel:—'Now all things which were commanded to Peter's companions, they set forth concisely. And afterwards Jesus himself sent by their hands, from east even to west, the holy and incorruptible preaching of the eternal salvation.'

THE GOSPEL ACCORDING TO LUKE

| | | |
|--|---|--|
| | FORASMUCH as many have undertaken to draw up a narrative of those things which are most surely believed (a) | 1 1 |
| John xv. 27. | among us, even as they were delivered to us by those who from the beginning were eyewitnesses and ministers of the word; it seemed good to me also, having accurately traced all things from the beginning, to write for thee an orderly account, most excellent Theophilus, that thou mayest know the certainty concerning those things wherein thou wast instructed. | 2 3 4 |
| Matt. ii. 1. 1 Chr. xxiv. 19. Gen. vii. 1. | THERE was in the days of Herod, king of Judæa, a certain priest named Zachariah, of the course of Abijah; and he had a wife of the daughters of Aaron, and her name was Elisabeth. Both were righteous before God, walking blameless in all the commandments and ordinances of the LORD. But they had no child, because Elisabeth was barren, and both were advanced in years. | 5 6 7 |
| Ex. xxx. 7. Lev. xvi. 17. | Now, while he executed the priest's office before God in the order of his course, his lot, according to the custom of the priest's office, was to burn incense when he went into the sanctuary of the LORD. And all the multitude of the people were praying outside at the hour of incense. Then there appeared to him an angel of the LORD standing at the right side of the altar of incense. And when Zachariah saw him, he was startled, and fear fell upon him. But the angel said to him, Fear not, Zachariah; for thy prayer has been heard; and Elisabeth thy wife will bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many will rejoice at his birth. For he will be great before the LORD, and will drink neither wine nor strong drink; and, even from his | 8 9 10 11 12 13 14 15 |
| Ex. xxx. 1. Luke i. 80. Luke vii. 28. | | |

(a) Or have been fulfilled.

- 16 mother's womb, he will be filled with the Holy Spirit. And
 17 many of the children of Israel he will turn to the LORD their
 18 God. And he will go before Him in the spirit and power of Mal. iv. 5.
 Elijah, to turn the hearts of the fathers to the children, and
 the disobedient to the prudence of the just; to make ready
 19 a people prepared for the LORD. And Zachariah said to the Gen. xvii. 17.
 angel, Whereby shall I know this? for I am an old man, and
 20 my wife is well stricken in years. The angel answering said Dan. viii. 18.
 to him, I am Gabriel, and stand in the presence of God;
 and I am sent to speak to thee, and to tell thee these glad
 21 tidings. And, behold, thou shalt keep silence, and not be Eze. iii. 26.
 able to speak, until the day when these things come to
 pass; because thou didst not believe my words, which will
 be fulfilled in their season.
- 22 And the people were waiting for Zachariah and marvelling
 23 that he tarried in the sanctuary. And when he came out,
 he could not speak to them; and they perceived that he had
 seen a vision in the sanctuary; and he was making signs
 24 to them, and remained dumb. And when the days of his
 ministration had been accomplished, he departed to his own
 house.
- 25 After those days his wife Elisabeth conceived, and secluded
 26 herself five months, saying, Thus hath the LORD dealt with Gen. xxx. 23.
 me in the days wherein He looked on me to take away my
 reproach among men.
- 27 BUT in the sixth month the angel Gabriel was sent
 28 from God, to a city of Galilee called Nazareth, to a virgin Matt. i. 18.
 who was betrothed to a man named Joseph, of the house of
 29 David; and the virgin's name was Mary. And he came in Dan. ix. 23.
 to her, and said, Hail! thou who art highly favoured; the
 LORD is with thee (a). And she was much startled at the
 saying, and reasoned in herself what manner of salutation
 this could be.
- 30 And the angel said to her, Fear not, Mary; for thou hast
 31 found favour with God. And thou shalt conceive, and Isa. vii. 14.
 32 bear a son; and thou shalt call his name JESUS. He shall
 be great, and shall be called, Son of the HIGHEST; and

(a) Some MSS. add:— 'Blessed art thou among women.'

the LORD GOD will give to him the throne of his father
 Mic. iv. 1. David; and he will reign over the house of Jacob for ever; 33
 and of his kingdom there will be no end. And Mary said 34
 to the angel, How shall this be, seeing that I know not a
 man?

And the angel answered and said to her, The Holy Spirit 35
 will come upon thee, and the power of the HIGHEST will
 Mark i. 1. overshadow thee; therefore also the holy Being which
 shall be born shall be called, Son of God. And, behold, 36
 thy kinswoman Elisabeth also hath conceived a son in her
 old age; and this is the sixth month with her who was
 called barren. For with God nothing will be impossible. 37
 Psa. cxvi. 7. And Mary said, Behold the handmaid of the LORD; be it 38
 unto me according to thy word. And the angel departed
 from her.

AND Mary arose in those days and went into the hill 39
 Josh. xxi. 9. country with haste, to a city of Judah; and entered the 40
 house of Zachariah, and saluted Elisabeth. And when 41
 Elisabeth heard the salutation of Mary, the babe leaped
 in her womb; and Elisabeth was filled with the Holy
 Spirit; and spoke out with a loud cry, and said, Blessed 42
 Jud. v. 24. art thou among women, and blessed is the fruit of thy
 womb. And whence is this to me, that the mother of my
 Lord should come to me? For, lo, as soon as the voice of 43
 thy salutation sounded in my ears, the babe leaped in my 44
 womb for joy. And blessed is she who believed that there 45
 will be a fulfilment! of those things which were told her
 from the Lord.

And Mary said, 46
 My soul doth magnify the Lord,
 And my spirit hath rejoiced in God my Saviour. 47
 For He regarded the low estate of His handmaiden; 48
 For, behold, henceforth all generations will call me
 blessed.
 Gen. xvii. 1. For He who is Mighty hath done for me great 49
 things;
 And holy is His name.
 And His mercy is unto generations and generations 50
 Upon those who fear Him.

- 51 He hath showed strength with His arm,
He hath scattered the proud in the imagination of their heart.
- 52 He hath put down mighty men from their thrones
And exalted those of low degree. J 1 Tim. vi. 15.
(Rev. iv. 4.
- 53 The hungry He hath filled with good things,
And the rich He hath sent away empty handed. 1 Sam. ii. 7.
- 54 He hath helped Israel his servant,
55 That, even as He spoke to our fathers,
He may for ever remember mercy
Unto Abraham and his seed. Gen. xxii. 15.
Mic. vii. 20.
- 56 And Mary abode with her about three months, and returned to her own house.
- 57 BUT, for Elisabeth, the time for her to be delivered was
58 come; and she brought forth a son. And her neighbours Luke i. 14.
and her kinsfolk heard that the LORD had magnified His
mercy towards her; and they rejoiced with her.
- 59 And on the eighth day they came to circumcise the child;
and they would have called him by his father's name, Zachariah.
60 And his mother answered and said, Not so; he shall
61 be called John. And they said to her, There is none of
62 thy kindred who is called by that name. And they made
63 signs to his father, What would he have him called? And
he asked for a writing-tablet, and wrote, John is his name.
- 64 And they all marvelled. And immediately his mouth and
his tongue were set free, and he began to speak, praising
65 God. And fear came on all who dwelt round about
them. And these sayings were noised abroad in all the
66 hill country of Judæa; and all who heard them laid them
up in their hearts, saying, What then will this child be?
67 For the hand of the LORD was also with him. And his
father Zachariah was filled with the Holy Spirit, and prophesied, saying,
- 68 Blessed be the LORD, the GOD of Israel,
For He hath visited and wrought redemption for His
people,
69 And hath raised up a horn of salvation for us
In the house of His servant David;
70 As He spoke from the beginning of the world Isa. viii. 18.
Jer. xxiii. 5.

| | | |
|----------------|--|----|
| | Through the mouth of His holy prophets, That we should be saved from our enemies, | 71 |
| | And from the hand of all who hate us ; To deal mercifully with our fathers, | 72 |
| Gen. xxii. 16. | And to remember His holy covenant, The oath which He swore to our father Abraham ; | 73 |
| | That He would grant to us, That we being delivered out of the hands of enemies, | 74 |
| Tit. ii. 12. | Might serve Him without fear, In holiness and righteousness before Him, | 75 |
| | All our days. And thou, child, shalt be called the prophet of the | 76 |
| | HIGHEST ; For thou shalt go before the face of the LORD | |
| Acts v. 31. | To make ready His ways ; To give knowledge of salvation to His people | 77 |
| | In the remission of their sins, Through the tender mercy of our God ; | 78 |
| Isa. ix. 2. | Whereby the dayspring from on high shall visit us, To give light to those who sit in darkness | 79 |
| | And the shadow of death, To guide our feet into the way of peace. | |
| | And the child grew, and became strong in spirit, and was | 80 |
| | in the deserts till the day of his showing to Israel. | |

| | | |
|--------------|--|---|
| | NOW, it came to pass in those days, that there went forth | 1 |
| | a decree from Cæsar Augustus, that all the world (<i>a</i>) should | 2 |
| | be enrolled. (This first enrolment was made when Cyrenius (<i>b</i>) | 3 |
| | was governor of Syria.) And all went to be enrolled, each | 4 |
| | to his own city. And Joseph went up from Galilee, out | |
| | of the city of Nazareth, into Judæa, to the city of David, | |
| | which is called Bethlehem, (because he was of the house | 5 |
| | and lineage of David;) to be enrolled, together with Mary | 6 |
| | his betrothed, who was great with child. And while they | |
| | were there, the days for her to be delivered were ful- | |
| Matt. i. 25. | filled. And she brought forth her firstborn son, and | 7 |
| | wrapped him in swaddling clothes; and laid him in a | |

(a) Or empire.

(b) Or Quirinius.

manger (a), because there was no room for them in the inn.

- 8 Now, there were in the same country shepherds abiding
in the open country, and keeping watch over their flock by
9 night. And an angel of the LORD came upon them, and the
glory of the LORD shone round about them, and they were
10 greatly afraid; but the angel said to them, Fear not! for,
behold, I bring you good tidings of great joy, which will be
11 to all people. For unto you hath been born this day, in Isa. ix. 6.
12 the city of David, a Saviour, who is Christ, the Lord. And
this will be a sign to you; ye will find a babe wrapped in
13 swaddling clothes and lying in a manger (a). And suddenly
there was with the angel a multitude of the heavenly host
praising God, and saying,

- 14 In the highest, Glory to God; Psa. ciii. 20.

- And on earth, peace among men of goodwill (b).
15 And when the angels had gone away from them into
heaven, the shepherds said to each other, Let us now go
even to Bethlehem, and see this thing which has come to
16 pass, which the LORD made known to us. So they went
with haste, and found both Mary and Joseph, with the babe
17 lying in the manger (a). And when they had seen it, they
made known the saying which had been told them concern-
18 ing this child. And all who heard it wondered at those
things which were told them by the shepherds. But Mary
19 treasured all these sayings, pondering them in her heart.
20 And the shepherds returned, glorifying and praising God for
all the things which they had heard and seen, even as it had
been told them.

- 21 AND when the eight days for his circumcision had been Lev. xii. 3.
completed, he was named JESUS, which name was given by
the angel before he was conceived in the womb.

- 22 AND when the days of their purification according to the
law of Moses had been completed, they brought the child
23 to Jerusalem, to present him to the LORD; (as it is written in Ex. xiii. 2.
the Law of the LORD, 'Every male that openeth the womb

(a) *Gr.* stall, as in Luke xiii. 15.

(b) *Or* And on earth peace, goodwill among men.

Lev. xii. 8. shall be called holy to the LORD';) and to present a sacrifice 24
according to that which is said in the Law of the LORD, 'A
pair of turtle-doves, or two young pigeons.'

Now, there was in Jerusalem a man whose name was 25
Symeon; and this man was righteous and devout, looking
for the consolation of Israel; and the Holy Spirit was upon 26
him. And it had been made known to him by the Holy
Spirit, that he should not see death before he had seen the 27
Lord's Christ. And, in the Spirit, he went into the temple;
and when the parents brought in the child Jesus to do for 28
him according to the custom of the Law, Symeon took him
into his arms, and blessed God, and said,

Gen. xlv. 30. Now, LORD, Thou art letting Thy servant depart 29
In peace, according to Thy word;
For mine eyes have seen Thy salvation, 30
Which Thou didst prepare before the face of all 31
peoples;
A light for a revelation to the Gentiles, 32
And a glory to Thy people Israel.

Isa. viii. 14. And his father and his mother marvelled at those things 33
which were spoken concerning him. And Symeon blessed 34
them, and said to Mary his mother, Behold, this child is
set for the fall and the rising of many in Israel; and for
John xix. 25. a sign which will be spoken against—yea, a sword will pierce 35
through thy own soul also—that the thoughts of many hearts
may be revealed.

And there was one Hannah, a prophetess, daughter of 36
Phanuel, of the tribe of Asher; she was of a great age,
and had lived with a husband seven years from her virginity,
and had been a widow even for (a) four score and four 37
years; and she departed not from the temple, but served
1 Tim. v. 5. with fastings and prayers night and day. And coming up 38
at that very hour, she gave thanks to God, and spoke of
him to all those who were looking for the redemption of
Jerusalem (b).

AND when they had performed all things according to the 39
Law of the LORD, they returned into Galilee, to their own city

(a) Or unto.

(b) Or who in Jerusalem were looking for redemption.

- 40 Nazareth. And the child grew and became strong, being filled with wisdom ; and the grace of God was upon him. Isa. xl. 2.
- 41 NOW, his parents used to go to Jerusalem every year at
 42 the feast of the Passover. And when he was twelve years
 43 of age, and they went up according to the custom of the
 feast, and had completed the days, the boy Jesus, while
 they were returning, tarried behind in Jerusalem ; and his
 44 parents knew it not. But they, thinking him to be in the com-
 pany, went a day's journey, and sought for him among their
 45 kinsfolk and acquaintance. And, as they found him not,
 46 they returned to Jerusalem, seeking him. And after three
 days they found him in the temple, sitting in the midst
 of the teachers, both hearing them, and asking them ques-
 47 tions. And all who heard him were amazed at his under-
 standing and answers. Ex. xxiii. 15.
- 48 But when they saw him, they were astonished ; and his
 mother said to him, Son, why didst thou treat us so? be-
 49 hold, thy father and I are seeking thee sorrowing. And he
 said to them, How is it that ye sought me? Knew ye not
 50 that I must be about my Father's business? And they
 51 understood not the saying which he spoke to them. And
 he went down with them and came to Nazareth, and was
 subject to them. And his mother kept all the sayings in
 52 her heart. And Jesus increased in wisdom and in stature,
 and in favour with God and men. Psa. cxix. 99.
- Dan. vii. 28.

- 3 1 NOW, in the fifteenth year of the reign of Tiberius Cæsar,
 (Pontius Pilate being governor of Judæa, and Herod being
 tetrarch of Galilee, and his brother Philip tetrarch of the
 region of Ituræa and of Trachonitis, and Lysanias tetrarch
 2 of Abilene, Annas and Caiaphas being the High Priests,) the
 word of God came to John, the son of Zachariah, in the
 3 wilderness. And John went into all the region round about
 Jordan, preaching a baptism of repentance unto forgiveness
 4 of sins : as it is written in the book of the sayings of Isaiah
 the prophet, John xl. 49.

‘ The voice of one crying in the wilderness,
 Prepare ye the way of the LORD ;
 Make His paths straight. Isa. xl. 3.

Every valley shall be filled,
 And every mountain and hill shall be brought low;
 And the crooked shall be made straight,
 And the rough ways shall be made smooth;
 And all flesh shall see the salvation of God.'

Psa. xcvi. 2.

He used to say, therefore, to the multitudes who came forth to be baptized by him, Brood of vipers! who warned you to flee from the wrath to come? Bring forth fruits worthy of your repentance, and say not within yourselves, 'We have Abraham for father.' For I say to you, God is able from these stones to raise up children to Abraham. And even now the axe lieth at the root of the trees; every tree therefore which bringeth not forth good fruit is hewn down and cast into the fire.

Matt. vii. 19.

And the multitudes asked him, What are we to do, then? He answered and said to them, He who hath two coats, let him share with him who hath none; and he who hath food, let him do likewise. Then came also collectors (*a*) to be baptized, and said to him, Master, what are we to do? And he said to them, Demand no more than that which is appointed you. And soldiers on march likewise inquired of him, And what are we to do? He said to them, Do violence to no one, neither accuse any one falsely; and be content with your rations.

2 Cor. viii. 14.

Matt. xxi. 32.

1 Cor. vi. 10.

Ex. xxiii. 1.

But as the people were in expectation, and all men mused in their hearts concerning John, whether he might not be the Christ, John answered them all, saying, I indeed baptize you with water; but one mightier than I cometh, the thong of whose sandals I am not fit to loosen; he will baptize you with the Holy Spirit and with fire; whose winnowing-fan is in his hand, to thoroughly clear his floor, and to gather the wheat into his garner; but the chaff he will burn with unquenchable fire. So with many different exhortations he preached to (*b*) the people.

Jer. xv. 7.

Mic. iv. 12.

Psa. i. 4.

Matt. xiv. 3.

But Herod the tetrarch, being reproved by him concerning his brother's wife Herodias, and all the evil deeds which he had done, added this also to them, that he shut up John in prison.

(*a*) Or tax-collectors, so elsewhere.

(*b*) Or evangelised.

- 21 Now, when all the people had been baptized; when Jesus also had been baptized, and was praying, the heavens were
22 opened, and the Holy Spirit descended upon him, in a bodily appearance, like a dove; and a voice came from heaven,
THOU ART MY BELOVED SON; IN THEE I AM WELL PLEASED.
- 23 AND Jesus himself, when he began his work, was about Matt. xiii. 55.
thirty years of age, being (as was supposed) the son of Joseph,
who was the son of Heli,
24 who was the son of Matthat,
who was the son of Levi,
who was the son of Melchi,
who was the son of Jannai,
who was the son of Joseph,
25 who was the son of Mattathias,
who was the son of Amos,
who was the son of Nahum,
who was the son of Esli,
who was the son of Naggai,
26 who was the son of Maath,
who was the son of Mattathias,
who was the son of Semein,
who was the son of Josech,
who was the son of Jodah,
27 who was the son of Joanan,
who was the son of Rhesa,
who was the son of Zerubabel,
who was the son of Salathiel,
who was the son of Neri,
28 who was the son of Melchi,
who was the son of Addi,
who was the son of Cosam,
who was the son of Elmodam,
who was the son of Er,
29 who was the son of Joshua,
who was the son of Eliezer,
who was the son of Jorim,
who was the son of Matthat,
who was the son of Levi,
30 who was the son of Simeon,

| | |
|--------------------------------|----|
| who was the son of Judah, | |
| who was the son of Joseph, | |
| who was the son of Jonam, | |
| who was the son of Eliakim, | |
| who was the son of Melea, | 31 |
| who was the son of Menna, | |
| who was the son of Mattatha, | |
| who was the son of Natham, | |
| who was the son of David, | |
| who was the son of Jesse, | 32 |
| who was the son of Jobed, | |
| who was the son of Boaz, | |
| who was the son of Sala, | |
| who was the son of Nahshon, | |
| who was the son of Aminadab, | 33 |
| who was the son of Admin, | |
| who was the son of Arni, | |
| who was the son of Hezrom, | |
| who was the son of Perez, | |
| who was the son of Judah, | |
| who was the son of Jacob, | 34 |
| who was the son of Isaac, | |
| who was the son of Abraham, | |
| who was the son of Terah, | |
| who was the son of Nahor, | |
| who was the son of Serug, | 35 |
| who was the son of Reu, | |
| who was the son of Peleg, | |
| who was the son of Eber, | |
| who was the son of Sala, | |
| who was the son of Cainam, | 36 |
| who was the son of Arphaxad, | |
| who was the son of Shem, | |
| who was the son of Noah, | |
| who was the son of Lamech, | |
| who was the son of Methuselah, | 37 |
| who was the son of Enoch, | |
| who was the son of Jaret, | |
| who was the son of Mahalaleel, | |
| who was the son of Cainam, | |

- 38 who was the son of Enos,
 who was the son of Seth,
 who was the son of Adam,
 who was the son of God.

Gen. i. 26.

- 4 1 Jesus, full of the Holy Spirit, returned from the Jordan, Matt. iv. 1.
 2 and for forty days was led in the Spirit in the wilderness,
 being tempted (a) by the devil.

And in those days he ate nothing; and, when they were ended, he was hungry. And the devil said to him, If thou art the Son of God, command that this stone become bread.

- 3 Jesus answered him, It is written, 'Man shall not live by bread only' (b). Deut. viii. 3.

5 Then the devil, taking him up (b), showed him all the kingdoms of the world in a moment of time, and said to him, I will give thee all this authority, and the glory of these things; for to me it was delivered, and to whomsoever I will, I give it. Therefore if thou wilt worship before me, it shall all be thine. And Jesus answered and said to him (b), It is written, 'Thou shalt worship the Lord thy God, and Him only shalt thou serve.'

{ Deut. vi. 13.
 { Deut. xvi. 20.

- 9 And the devil brought him to Jerusalem, and set him on the pinnacle of the temple, and said to him, If thou art the Son of God, cast thyself down hence; for it is written, Psal. xci. 11.
 10 'He will give His angels charge over thee, to keep thee';
 11 and 'on their hands they will bear thee up, lest at any time
 12 thou dash thy foot against a stone.' Jesus answering said to him, It is written, 'Thou shalt not try the Lord thy God.'
 13 And when the devil had ended all the temptation (a), he departed from him for a season.

Deut. vi. 16.

- 14 AND Jesus returned in the power of the Spirit into Galilee; John iv. 43.
 and a report of him went out through all the region round

(a) Or proved, tested; v. 13, trial.

(b) Certain words added in some versions to verses 4, 5, and 8 are not included in this gospel by the most ancient authorities. The words are (end of v. 4):—'but by every word of God'; (v. 5, after 'taking him up') 'a high mountain'; (v. 8, after 'said to him') 'Get behind me, Satan, for.'

about. And he taught in their synagogues, being glorified 15
by all.

AND he went to Nazareth, where he had been brought 16
up; and, as his custom was, he entered the synagogue on
the Sabbath day, and stood up to read. And there was 17
delivered to him a roll of the prophet Isaiah. And when
he had opened the roll he found the place where it is
written,

‘The Spirit of the LORD is upon me; 18

Isa. lxi. 1. Wherefore He anointed me to preach the gospel to the
poor;

He hath sent me

To proclaim deliverance to the captives,

And recovering of sight to the blind,

To set at liberty those who are oppressed,

To proclaim the acceptable year of the LORD.’ 19

And he folded the roll and gave it back to the attendant, 20

and sat down. And the eyes of all those who were in the

synagogue were fixed on him. And he began to say to them. 21

Psa. xlv. 2. This day this scripture has been fulfilled in your ears. And 22

all bore him witness, and wondered at the gracious words

which proceeded out of his mouth. And they said, Is not

this Joseph’s son?

And he said to them, Ye will surely say to me this proverb, 23

‘Physician, heal thyself’; ‘the things of which we have heard

as done in Capernaum, do here also in thine own country.’

And he said, Verily, I say to you, no prophet is accepted 24

1 Kings xvii. 1.) in his own country. But I tell you of a truth, many widows 25

1 Kings xvii. 9.) were in Israel in the days of Elijah, when the heavens were

shut up three years and six months and a great famine

came upon all the land; yet to none of them, but only to 26

Sarepta, in the land of Sidon, to a woman, a widow, was

1 Kings v. 14. Elijah sent. And many lepers were in Israel in the time of 27

Elisha the prophet; and none of these was cleansed, but only

Naaman the Syrian.

And all those in the synagogue, when they heard these 28

Psa. xxxvii. 14. things, were filled with wrath, and rose up and thrust him 29

out of the city, and led him to the brow of the hill whereon

their city was built, that they might cast him down headlong.

John vii. 50. But, passing through the midst of them, he went his way. 30

31 THEN he went down to Capernaum, a city of Galilee; and
32 he taught them on the Sabbath. And they were astonished
at his teaching; for his word was with authority.

Jer. xxiii. 29.

33 And in the synagogue there was a man who was possessed
by an unclean evil spirit (*a*); and it cried out with a loud
34 voice, Let us alone; what have we to do with thee, Jesus
thou Nazarene? hast thou come to destroy us? I know thee
35 who thou art; the Holy One of God. But Jesus rebuked
it, saying, Hold thy peace, and come out of him. And when
the evil spirit had cast him into the midst, it went out of
36 him, without hurting him at all. And amazement came on
all, and they spoke among themselves, saying, What word
is this, for with authority and power he commandeth the
37 unclean spirits, and they come out? And the fame of him
went forth into every part of the country round about.

Luke iv. 41.

Isa. ii. 19.

THEN he arose and went out of the synagogue, and entered
38 Simon's house. And Simon's wife's mother was suffering
39 from a severe fever; and they besought him for her. And
he stood over her, and rebuked the fever; and it left her;
and immediately she arose and ministered to them.

Matt. viii. 14.

40 Now, when the sun was setting, all those who had any sick
with divers diseases brought them to him; and he laid his
41 hands on each of them, and healed them. And evil spirits
also came out of many, crying out and saying, 'Thou art
the Son of God.' And he rebuked them and would not
suffer them to speak; for they knew that he was the
Christ.

42 AND when it was day, he departed and went into a lonely
place; and the multitudes sought him, and came to him,
and would have stayed him, lest he should depart from
43 them. And he said to them, I must preach the good
news of the kingdom of God to other cities also; for there-
44 fore I was sent. And he was preaching in the synagogues
of Judaea (*b*).

Mark i. 38.

5

1 AND, as the multitude pressed upon him and heard the
2 word of God, he was standing by the lake of Gennesaret; and
he saw two boats by the lake; but the fishermen had gone

(*a*) *Gr.* unclean demon.

(*b*) Some MSS. have 'Galilee.'

out of them, and were washing the nets. And he entered one of the boats which belonged to Simon, and requested him to push out a little from the land. And he sat down and taught the multitudes from the boat. 3

John xxi. 6. And when he left off speaking, he said to Simon, Launch 4
out into the deep, and let down your nets for a draught.
Psa. cxvii. 2. And Simon answering said, Master, we toiled all night, 5
and took nothing; nevertheless at thy word I will let down
the nets. And when they had done this, they enclosed 6
a great multitude of fishes; and their nets were breaking.
And they beckoned to their partners, who were in the 7
other boat, to come and help them. And they came, and
so filled both the boats that they began to sink.

When Simon Peter saw it, he fell down at Jesus' knees, 8
saying, Depart from me; for I am a sinful man, O Lord.
Psa. viii. 6. For he and all who were with him were astonished at the 9
draught of fishes which they had taken; so also were James 10
and John, the sons of Zebedee, who were partners with
Simon. And Jesus said to Simon, Fear not; henceforth thou 11
shalt catch men. And when they had brought their boats to
land, they forsook all, and followed him.

AND when he was in one of the towns, behold, there 12
was a man full of leprosy, who, seeing Jesus, bowed
himself to the earth, and besought him saying, Lord, if 13
thou wilt, thou canst make me clean. And Jesus stretched
forth his hand, and touched him, saying, I will it; be thou
cleansed! And immediately the leprosy departed from 14
him. And Jesus charged him, saying, Tell no one; but
go, and show thyself to the priest, and offer for thy
cleansing as Moses commanded, for a testimony unto them.
Matt iv. 25. But so much the more went abroad the report of him; and 15
great multitudes came together to hear, and to be healed
Matt. xlv 23 of their infirmities. And he withdrew himself into the 16
wilderness, and prayed.

AND as he was teaching, on a certain day, some Phari- 17
sees and doctors of the law, who had come out of every
village of Galilee and Judæa, and from Jerusalem, were
sitting by; and the power of the LORD was with him, that
he might heal. And men brought on a bed a man who was 18

- paralysed; and they sought means to bring him in, and to
 19 lay him before Jesus. And as, because of the crowd, they
 could not find a way to bring him in, they went up on the
 house-top, and let him down through the tiling with his
 20 couch into the midst before Jesus. And seeing their faith,
 he said, Man, thy sins are forgiven thee. Psa. xxxii. 5.
- 21 Then the scribes and the Pharisees began to reason, saying,
 Who is this who speaketh blasphemies? Who but God
 22 only can forgive sins? But Jesus perceived their thoughts,
 23 and answered, Why reason ye in your hearts? Which
 is easier, to say, 'Thy sins are forgiven thee'; or to say,
 24 'Arise and walk'? But that ye may know that the Son
 of Man hath authority upon earth to forgive sins,—he said
 to the sick of the palsy,—I say to thee, Arise, and take
 25 up thy couch, and go to thy house. And immediately he John v. 8.
 arose before them, and took up that whereon he had been
 26 lying, and departed to his house, glorifying God. And they
 were all amazed, and glorified God, and were filled with awe,
 saying, We have seen strange things to-day.
- 27 AFTER these things he went forth, and saw a collector Matt. ix. 9.
 named Levi sitting at the place of toll, and said to him,
 28 Follow me. And he left all, arose, and followed him.
- 29 And Levi made him a great feast in his house; and there
 was a great company of collectors and others who sat at
 30 table with them. But the Pharisees and their scribes
 murmured against his disciples, saying, Why do ye eat and
 31 drink with the collectors and outcasts? And Jesus answer- Jer. viii. 22.
 ing said to them, Not those who are well need a physician;
 32 but those who are ill. I have come to call, not the righteous,
 but sinners, to repentance.
- 33 THEN they said to him, The disciples of John fast often, Luke vii. 34.
 and make prayers, and likewise the disciples of the Pharisees;
 34 but thine eat and drink! And Jesus said to them, Can ye
 make the children of the bridechamber fast, while the bride-
 35 groom is with them? But days will come, yea, when the
 bridegroom shall be taken away from them; then will they
 fast in those days.
- 36 He spoke also a parable to them: No one rendeth a piece Lev. xix. 10.
 from a new garment and putteth it on an old one; else he

will rend the new, and also the piece which was taken from the new will not match with the old. And no one putteth 37
 new wine into old wine-skins; else the new wine will burst 38
 the skins, and will be spilled, and the skins will perish. But 39
 Jer. vi. 16. new wine must be put into fresh skins. And no one having
 drunk old wine desireth new; for he saith, The old is
 excellent.

AND on a Sabbath (a), he was going through corn (b) 16
 fields; and his disciples were plucking and eating the ears, 2
 rubbing them in their hands. And certain of the Pharisees 2
 said, Why are ye doing that which it is not lawful to do on 3
 1 Sam. xxi. 6. the Sabbath? Jesus answering them said, Have ye not even
 Lev. xxiv. 9. read what David did, when he and those who were with
 him were hungry? how he went into the house of God, and 4
 took and ate the showbread, and gave of it to those who
 were with him; though it is not lawful for any but the
 priests to eat it? And he said to them, The Son of Man is 5
 Lord of the Sabbath.

It came to pass on another Sabbath, that he entered the 6
 synagogue and taught; and a man was there whose right hand 7
 John ix. 16. was withered. And the scribes and the Pharisees were watch-
 ing Jesus, whether he would heal on the Sabbath; that they 8
 Job xlii. 2. might find how to accuse him. But he knew their thoughts,
 and said to the man who had the withered hand, Rise,
 and stand forth in the midst. And he arose and stood 9
 Ex. xx. 10. forth. Then said Jesus to them, I ask you, Is it lawful
 on the Sabbath to do good, or to do evil? to save a life,
 or to destroy it? And looking round about upon them 10
 all, he said to the man, Stretch forth thy hand. And he
 did so; and his hand was restored. And they were filled 11
 Psa. ii. 2. with madness; and consulted with each other what they
 might do to Jesus.

IN those days, he went out to the mountain to pray, and 12
 continued all night in prayer to God. And when it became 13
 day, he called to him his disciples; and from them he chose
 out twelve, whom also he named apostles; Simon, (whom he 14
 named Peter,) and Andrew his brother, James and John,

(a) Some MSS. have 'the second first Sabbath.' (b) Or wheat.

- 15 Philip and Bartholomew, Matthew and Thomas, James son
 16 of Alphæus, and Simon called the Zealot, and Judas son of
 James, and Judas Iscariot, who became a traitor.
- 17 AND coming down with them, he took his stand on a level Matt. iv. 25.
 place, with a great company of his disciples, and a great multi-
 tude of people out of all Judæa and Jerusalem, and from
 the sea coast of Tyre and Sidon, who had come to hear him,
 18 and to be cured of their diseases; and those who were
 19 troubled by unclean spirits were being healed. And the
 whole multitude were seeking to touch him; for power was
 going out from him and curing all.
- 20 And he lifted up his eyes on his disciples, and said :
 Blessed are ye poor; for yours is the kingdom of God. Jas. ii. 5.
- 21 Blessed are ye who hunger now; for ye shall be satisfied. Jsa. lv. 1.
 Blessed are ye who weep now; for ye shall laugh. (Isa. lxi. 3.)
- 22 Blessed are ye, when men shall hate you and separate you
 from their company, and shall reproach you and cast out John xvii. 14.
 23 your name as evil, for the Son of Man's sake. Rejoice in
 that day, and leap for joy; for, your reward is great in
 heaven; for so their fathers did to the prophets.
- 24 But alas for you who are rich, for ye have received in full Amos vi. 1.
 your consolation.
- 25 Alas for you who are filled now, for ye shall hunger.
 Alas, ye who laugh now, for ye shall mourn and weep.
- 26 Alas, when all men shall speak well of you; for so their John xv. 19.
 fathers did to the false prophets.
- 27 But I say to you who hear, Love your enemies, do good to
 28 those who hate you, bless those who curse you, pray for
 those who despitefully use you.
- 29 To him who smiteth thee on the one cheek offer the other Matt. v. 6.
 also; and to him who taketh away thy cloak forbid not to
 take thy coat also.
- 30 Give to every one who asketh of thee; and of him who
 taketh away thy goods require them not.
- 31 And as ye would that men should do to you, do ye to them Matt. vii. 12.
 likewise.
- 32 And if ye love those who love you, what thanks are due to
 33 you? for even sinners love those who love them. For even
 if ye do good to those who do good to you, what thanks are
 34 due to you? even sinners do the same. And if ye lend

to those from whom ye hope to receive, what thanks are due to you? even sinners lend to sinners, to receive back as much. But love your enemies, and do good, and lend, 35 never despairing; and your reward will be great, and ye will be children of the HIGHEST; for He is kind to the unthankful and to the evil. Show yourselves merciful as 36 your Father also is merciful.

James v. 11.

Matt. vii. 1.

Judge not, and ye shall not be judged; condemn not, and ye shall not be condemned; forgive, and ye shall be forgiven; give, and it shall be given to you; good measure, pressed 38 down, shaken together, running over, men will give into your bosom. For the measure that ye mete out will be measured to you in return.

Matt. xv. 14.

And he spoke a parable also to them: Can the blind lead 39 the blind? will they not both fall into the ditch? The disciple is not above the master; but every one who is perfected will be as his master. 40

And why beholdest thou the splinter which is in thy 41 brother's eye, but perceivest not the beam which is in thine own eye? How canst thou say to thy brother, 'Brother, 42 let me pull out the splinter which is in thine eye,' while thou beholdest not the beam which is in thine own eye? Thou hypocrite, first cast out the beam which is in thine own eye, and then thou wilt see clearly to pull out the splinter which is in thy brother's eye.

Matt. vii. 16.

For there is no good tree which bringeth forth corrupt 43 fruit; neither is there a corrupt tree which bringeth forth good fruit. For each tree is known by its own fruit. For 44 from thorns men do not gather figs, nor from a bramble bush do they gather grapes. The good man out of the good 45 treasure of the heart bringeth forth that which is good; and the evil man out of the evil treasure bringeth forth that which is evil; for from the overflowing of the heart his mouth speaketh.

Matt. xii. 35.

Luke xiii. 25.

And why call ye me, 'Lord, Lord,' and do not the things 46 which I say? Whosoever cometh to me, and heareth my sayings and doeth them, I will show you whom he is like: 47 He is like a man who built a house, and dug deep, and laid 48 the foundation upon the rock; and when a flood rose, the stream burst upon that house, and could not shake it; for it

Matt. vii. 25.

Psa. xlii. 3.

49 had been well-built. But he who heard, and did not, is like Jas. i. 23.
a man who built a house upon the earth, without a foundation; and the stream burst upon it, and immediately it fell in; and the ruin of that house was great.

7 1 NOW, when he had ended all his sayings in the hearing of the people, he entered Capernaum.

2 And a certain centurion's servant, one who was dear to him, Job xxxi. 15.
3 was ill, and about to die. And the centurion, having heard of Jesus, sent to him some elders of the Jews, requesting him
4 to come and save his servant. And they went to Jesus, and besought him earnestly, saying, He for whom thou shouldst
5 do this is worthy; for he loveth our nation, and himself built 1 Kings v. 1.
us our synagogue.

6 And Jesus went with them. And when he was not far from the house, the centurion sent friends, saying to him, Lord, trouble not thyself; for I am not worthy that thou
7 shouldest enter under my roof; wherefore neither thought I myself worthy to go to thee; but say the word, and let my servant be healed. For I also am a man set under authority, Psa. cvii. 20.
8 having under me soldiers, and I say to one, 'Go,' and he goeth; and to another, 'Come,' and he cometh; and to my servant, 'Do this,' and he doeth it.

9 When Jesus heard these things, he marvelled at him, and turning about, said to the people who followed him, I say to
10 you, not even in Israel have I found so great a faith. And those who had been sent, returning to the house, found the servant in good health.

11 AFTERWARDS, he went into a city called Nain; and his
12 disciples and a great multitude went with him. Now when he came near the gate of the city, there was a dead man being carried out, the only son of his mother, and she was a widow; and many inhabitants of the town were
13 with her. And when the Lord saw her, he had compassion
14 on her, and said to her, Weep not. And he came and touched the bier; and the bearers stood still. And he said, Luke viii. 54.
15 Young man, I say to thee, Arise. And he who had been 2 Kings iv. 32.
dead sat up, and began to speak. And Jesus delivered him 2 Kings iv. 36.
to his mother.

16 And fear took hold of all; and they glorified God, say-

Luke xxiv. 19. ing, A great prophet has arisen among us; and, God hath
 Luke i. 68. visited His people. And this report of him went forth 17
 throughout the whole of Judæa, and all the region round
 about.

AND the disciples of John told him of all these things. 18
 Matt. xi. 2. And John calling to him two of his disciples sent them 19
 to the Lord, saying, Art thou he who cometh? or are we
 to look for another? When the men came to him, they 20
 said, John the Baptist sent us to thee, saying, 'Art thou
 John i. 46. he who cometh? or are we to look for another?' In that 21
 hour Jesus healed many persons of their diseases and
 plagues, and of evil spirits; and to many who were blind
 he gave sight. Then he answered and said to John's disci- 22
 Isa. xxxv. 6. ples, Go your way, tell John what ye saw and heard: the
 blind receive sight, the lame walk, the lepers are cleansed,
 Isa. viii. 14. and the deaf hear, the dead are raised, the gospel is
 preached to the poor. And blessed is he who shall find in 23
 me no cause of stumbling.

And when the messengers of John had departed, Jesus 24
 began to say to the multitudes, concerning John, What went 25
 ye out into the wilderness to view? A reed shaken by the
 wind? But what went ye out to see? A man clothed in soft
 raiment? Behold, they who are gorgeously apparelled and
 live luxuriously are in kings' courts. But what went ye 26
 out to see? A prophet? I say to you, Yea, and much more
 than a prophet. This is he, of whom it is written, 27

Mal. iii. 1. 'Behold, I send My messenger before thy face,
 Who shall prepare thy way before thee.'
 I say to you, Among those who are born of women there 28
 is none greater than John; but he who is but little in the
 kingdom of God is greater than he.

(And all the people who heard, and the collectors, justi- 29
 fied God, having been baptized with the baptism of John.
 Acts xx. 27. But the Pharisees and teachers of the law brought to naught, 30
 as concerning themselves, the purpose of God, not having
 been baptized by John.)

Matt. xi. 16. To what then shall I liken the men of this generation? 31
 and to what are they like? They are like children sitting 32
 in the marketplace, and calling to each other; who say,

- We piped to you, and ye did not dance; we sang lamentations, and ye did not weep. For John the Baptist has come neither eating bread nor drinking wine; and ye say, He hath an evil spirit. The Son of Man has come eating and drinking; and ye say, Behold, a gluttonous man, and a winebibber, a friend of collectors and outcasts. But wisdom is justified by all her children. Luke i. 15.
- THEN one of the Pharisees desired Jesus that he would eat with him. And he went into the Pharisee's house, and reclined at table. And, lo, a woman who was in the city, a sinner; and when she knew that Jesus was at table in the Pharisee's house, she brought an alabaster cruse of ointment. And standing behind at his feet, weeping, she began to wet his feet with her tears, wiping them off with the hair of her head; and she was kissing his feet tenderly, and anointing them with the ointment. Now, when the Pharisee who had invited him saw it, he said within himself, This man, if he were a prophet, would have known who and what manner of woman this is who toucheth him; for she is a sinner. Pro. viii. 32.
- And Jesus answered and said to him, Simon, I have something to say to thee. (And he said, Master, say on.) There was a certain creditor who had two debtors; the one owed five hundred shillings, and the other fifty. And as they had nothing wherewith to pay, he freely forgave them both. Which of them, therefore, will love him more? Simon answered and said, I suppose, he to whom he forgave the more. And Jesus said to him, Thou hast rightly judged. And he turned to the woman, and said to Simon, Seest thou this woman? I entered thy house, thou gavest me no water for my feet; but she washed my feet with her tears, and wiped them with her hair. Thou gavest me no kiss; but she, since I came in, hath not ceased to kiss tenderly my feet. My head with oil thou didst not anoint; but she hath anointed my feet with ointment. Therefore, I say to thee, her sins, which are many, are forgiven, because she loved much; (a) but to whom little is forgiven, the same loveth little. And 1 Tim. i. 15.
- (a) Or And, because she loved much, therefore I say to thee, Her sins, which are many, are forgiven. John ix. 24.
- And as they Psa. xlix. 7.
- Simon, I have some- Psa. cxvi. 10.
- thing to say to thee. (And he said, Master, say on.) There Psa. xxiii. 5.
- was a certain creditor who had two debtors; the one owed Psa. cxvi. 10.
- five hundred shillings, and the other fifty. And as they Psa. cxvi. 10.
- had nothing wherewith to pay, he freely forgave them both. Psa. cxvi. 10.
- Which of them, therefore, will love him more? Simon Psa. cxvi. 10.
- answered and said, I suppose, he to whom he forgave the Psa. cxvi. 10.
- more. And Jesus said to him, Thou hast rightly judged. Psa. cxvi. 10.
- And he turned to the woman, and said to Simon, Seest thou Psa. cxvi. 10.
- this woman? I entered thy house, thou gavest me no water Psa. cxvi. 10.
- for my feet; but she washed my feet with her tears, and Psa. cxvi. 10.
- wiped them with her hair. Thou gavest me no kiss; but she, Psa. cxvi. 10.
- since I came in, hath not ceased to kiss tenderly my feet. Psa. cxvi. 10.
- My head with oil thou didst not anoint; but she hath anointed Psa. cxvi. 10.
- my feet with ointment. Therefore, I say to thee, her sins, Psa. cxvi. 10.
- which are many, are forgiven, because she loved much; (a) Psa. cxvi. 10.
- but to whom little is forgiven, the same loveth little. And Psa. cxvi. 10.

(a) Or And, because she loved much, therefore I say to thee, Her sins, which are many, are forgiven.

Matt. ix. 2. he said to her, Thy sins are forgiven. And those who re- 49
 declined at table with him began to say within themselves,
 Heb. ii. 4. Who is this who even forgiveth sins? But he said to the 50
 woman, Thy faith hath saved thee; go thy way, into peace.

AFTERWARDS he went throughout every city and vil- 1
 lage, publishing and preaching the glad tidings of the kingdom
 Matt. xxvii. 55. of God; and there were with him the twelve, and certain 2
 women who had been healed of evil spirits and infirmities,
 Mark xvi. 9. Mary called the Magdalene, out of whom had gone seven 3
 evil spirits, and Joana the wife of Chuzas (Herod's steward)
 and Susanna, and many others, who ministered to them from
 their substance.

AND a multitude gathering together and resorting to 4
 him from every city, he spoke by a parable: The sower 5
 went out to sow his seed; and as he sowed, some fell by
 the way side; and it was trodden down, and the birds of
 Jer. v. 3. the air devoured it. And other fell upon the rock; and as 6
 soon as it had sprung up, it withered away, because it lacked
 Jer. iv. 3. moisture. And other fell among the thorns; and the thorns 7
 sprang up with it, and choked it. And other fell into the 8
 Gen. xxvi. 12. good ground, and sprang up, and bore fruit a hundred-fold.
 And as he said these things, he cried, He who hath ears to
 hear, let him hear!

And his disciples asked him, What might this parable be? 9
 Isa. vi. 9. And he said, Unto you it is given to know the mysteries of 10
 the kingdom of God; but to the rest in parables; that 'seeing
 they may not see, and hearing they may not understand.'

Now the parable is this: The seed is the word of God. 11
 Those by the wayside are they who have heard, and 12
 then cometh the devil and carrieth off the word from their
 hearts, lest they should believe and be saved; those on the 13
 rock, they who when they hear, receive the word with joy,
 but have no root—they believe for a while, and in the time
 of trial fall away. And that which fell among the thorns: 14
 1 Tim. vi. 9. These are they who after hearing, go their way, are choked
 by the cares and riches and pleasures of life, and bring no
 fruit to perfection. But that in the good ground: These 15
 are they who, in an honest and good heart, having heard
 the word, hold fast to it, and with patience bring forth fruit.

- 16 No one, when he hath lighted a lamp, covereth it with a
 17 vessel, or putteth it under a couch; but he setteth it on a
 18 lamp-stand, that they who enter may see the light. For
 19 nothing is secret which will not be made manifest; and nothing
 20 hidden, which will not be known and come to light. Take
 21 heed therefore how ye hear; for whosoever hath, to him will
 22 be given; but whosoever hath not, from him will be taken
 23 even that which he seemeth to have (a). Ecc. xii. 14.
- 24 THEN came towards him his mother and his brothers; but
 25 they could not get near him for the crowd. And it was told
 26 him, Thy mother and thy brothers stand outside, desiring to
 27 see thee. And he answered, My mother and my brothers
 28 are these who hear the word of God, and do it. Matt. xii. 46.
- 29 NOW, on a certain day, Jesus went into a boat together with
 30 his disciples; and he said to them, Let us go over to the other
 31 side of the lake. And they launched forth. But as they
 32 sailed he fell asleep; and there came down upon the lake a
 33 storm of wind; and the boat was filling, and they were in
 34 jeopardy. And they went to him, and awoke him, saying,
 35 Master, master, we perish! But he arose, and rebuked the
 36 wind and the raging of the water; and they ceased, and a calm
 37 came on. And he said to the disciples, Where is your faith?
 38 And they, being afraid, wondered, saying to one another,
 39 Who then is this? for he commandeth even the winds and
 40 the water, and they obey him! Psa. xlii. 23.
- 41 AND they came to shore at the country of the Gerasenes (b),
 42 which is over against Galilee. And when he had landed,
 43 there met him out of the city a certain man possessed by evil
 44 spirits; and for a long time he had worn no clothing, and
 45 he dwelt not in any house, but in the tombs. When he saw
 46 Jesus, he cried out, and fell down before him, and with a
 47 loud voice said, What hast thou to do with me, Jesus, thou
 48 son of God Most High? I beseech thee, torment me not.
 49 (For he was bidding the unclean spirit to come out from the
 50 man. For oftentimes it had seized him; and he used to
 51 be bound with chains and fetters, kept under guard; and
 52 breaking the bonds would be driven by the evil spirit into
 53 the wilderness.) Matt. viii. 28.

(a) Or thinketh he hath.

(b) Or Gadarenes.

the deserts.) And Jesus asked him, What is thy name? 30
 And he said, 'Legion,' (because many evil spirits had entered 31
 him). And they besought him not to command them to 31
 depart into the abyss.

Now, a herd of many swine was feeding there, on the 32
 mountain; and the evil spirits besought Jesus that he would 32
 suffer them to enter the swine. And he suffered them. Then 33
 went the evil spirits out of the man and entered the swine;
 and the herd ran violently down the steep into the lake, and
 were drowned.

When those who fed them saw what had happened, they 34
 fled and told it in the city and in the country. And the 35
 inhabitants went out to see what was done, and came to
 Jesus, and found the man from whom the evil spirits had
 departed, sitting at the feet of Jesus, clothed, and in his
 right mind; and they were afraid. And those who had 36
 seen it told them by what means the man possessed by 36
 evil spirits had been made whole. And all the people of 37
 the district of the Gerasenes besought him to depart from 37
 them; for they were seized with great fear; and he entered
 a boat, and returned.

Now, the man from whom the evil spirits had departed 38
 besought that he might be with him; but Jesus sent him 38
 away, saying, Return to thy house, and tell what great 39
 things God hath done for thee. And he went his way, and 39
 published throughout the whole city what great things Jesus
 had done for him.

AND as Jesus returned, the multitude welcomed him; 40
 for they were all waiting for him. And there came a man 41
 named Jairus, who was a ruler of the synagogue; and he
 fell down at Jesus' feet, and besought him that he would go
 into his house; for he had an only daughter, about twelve 42
 years of age, and she lay dying. But as Jesus went the
 people thronged him.

2 Chron. xvi. 12. And a woman who had had an issue of blood twelve years (α), 43
 and could not be cured by any, went behind him, and touched 44
 the fringe of his garment; and immediately her issue of

(α) Some MSS. add, 'and had spent all her living upon physicians.'

- 45 blood stanch'd. And Jesus said, Who touch'd me? And
 46 when all denied it, Peter said, Master, the multitude throng
 47 thee and press thee. But Jesus said, Some one touch'd me; Luke vi. 19.
 47 for I perceived that virtue (a) had gone out from me. And Isa. lxvi. 2.
 when the woman saw that she was not hidden, she came
 trembling, and falling down before him, declared before all
 the people for what cause she had touch'd him, and how she
 48 was heal'd immediately. And he said to her, Daughter, thy
 faith hath made thee whole; go thy way, into peace.
 49 While he was yet speaking, there came one from the ruler
 of the synagogue's house, saying, Thy daughter is dead,
 50 trouble not the Master further. But when Jesus heard it, John xi. 25.
 he answer'd him, Fear not; only believe, and she shall be
 51 made whole. And when he came to the house, he suffer'd
 no one to go in with him, except Peter and John and James,
 52 and the father and the mother of the maiden. And all were John xi. 11.
 weeping and bewailing her; but he said, Weep not; she is
 53 not dead, but sleepeth. And they laugh'd him to scorn,
 54 knowing that she was dead. But he took her by the hand, John xi. 43.
 55 and call'd, Maiden, arise! And her spirit return'd, and
 she arose straightway; and he command'd to give her to
 56 eat. And her parents were astonish'd; but he charg'd
 them that they should tell no one what was done.

- 9 1 THEN he call'd the twelve together, and gave them Matt. x. 1.
 authority over all evil spirits, and power to cure diseases.
 2 And he sent them to proclaim the kingdom of God, and
 to heal.
 3 And he said to them, Take nothing for your journey, Luke x. 4.
 neither staff, nor wallet, neither bread, nor money; nor
 4 have two coats each. And whatsoever house ye enter;
 5 there abide, and thence depart. And whosoever receive Neh. v. 13.
 you not, when ye go out of that city, shake off the dust
 6 from your feet for a testimony against them. And they
 departed, and went through the villages, everywhere preach-
 ing the gospel and healing.
 7 Now, Herod the tetrarch heard of all that was done; Matt. xiv. 1.
 and he was perplexed, because it was said by some that

John had risen from the dead; and by some, that Elijah had appeared; and by others, that one of the old prophets had risen. But Herod said, John I beheaded; but who is this, of whom I hear such things? And he desired to see him.

AND the apostles, when they returned, told Jesus all that they had done. And he took them, and withdrew privately to a city called Bethsaida. And the multitudes perceived it, and followed him; and he welcomed them, and spoke to them of the kingdom of God, and healed those who needed healing.

And when the day began to decline, the twelve came and said to him, Send the multitude away, that they may go into the villages and country round about, and lodge, and get food; for we are here in a desert place. But he said to them, (Give ye them to eat. And they said, We have no more than five loaves and two fishes; unless we should go and buy food for all this people. (There were about five thousand men.) And he said to his disciples, Make them sit down in companies, about fifty each. And they did so, and made them all sit down. And he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and broke, and gave to the disciples to set before the multitude. And they ate and were all satisfied; and there were taken up of broken pieces that were over, twelve baskets.

AND as he was praying in private, his disciples came to him, and he asked them, saying, Who do the multitudes say that I am? They answering said, John the Baptist. But others say, Elijah; and others, that one of the old prophets has risen. And he said to them, But who say ye that I am? Peter answering said, The Christ of God. And he charged them, and commanded them to tell no one that thing; saying, The Son of Man must suffer many things, and be rejected by the elders and high priests and scribes, and be slain, and rise the third day.

And he said to them all, If any one would come after me, let him deny himself, and take up his cross daily, and follow me. For, whosoever would save his life will lose it; but whosoever shall lose his life for my sake, the same will save

- 25 it. **For, what is a man profited, if he gain the whole world**
 26 **and lose himself, or forfeit his life? Whosoever shall be** Matt. x. 33.
 ashamed of me and of my words, of him will the Son of Man
 be ashamed, when he shall come in the glory of himself and
 27 his Father and the holy angels. **But I tell you of a truth,** Matt. xvi. 28.
 there are some standing here who will not taste of death
 till they see the kingdom of God.
- 28 **AND about eight days after these sayings, he took Peter** Mark ix. 2.
 and John and James, and went up into the mountain to pray.
 29 **And as he prayed, the aspect of his countenance was changed,**
 30 **and his raiment became white and glistening; and there were**
 31 **talking with him two men, who were Moses and Elijah, who**
 appeared in glory and spoke of his decease which he was
 about to accomplish in Jerusalem.
- 32 **But Peter and those who were with him were heavy with** Dan. viii. 18.
 sleep; and when they awoke, they saw his glory, and the two
 33 men who stood with him. **And as these were parting from**
 Jesus, Peter said to him, Master, it is good for us to be here;
 and let us make three tabernacles; one for thee, and one for
 Moses, and one for Elijah—not knowing what he said. Psa. xxvii. 4.
- 34 **While he was thus speaking, there came a cloud and over-**
 shadowed them; and they feared as they entered the cloud.
 35 **And there came a voice out of the cloud, saying, THIS IS MY** Matt. iii. 17.
 36 **SON, MY CHOSEN; HEAR YE HIM.** And when the voice had
 ceased, Jesus was found alone. And they kept it close,
 and told no one in those days any of the things they had
 seen.
- 37 **THE next day, when they had come down from the moun-**
 38 **tain, a great multitude met him. And a man from the** Matt. xvii. 14.
 crowd cried out, saying, Master, I beseech thee to look
 39 upon my son; for he is my only child. And, behold, a spirit
 taketh him, and he suddenly crieth out; and it teareth (a)
 him so that he foameth; and, bruising him, it scarcely de-
 40 parteth from him. And I besought thy disciples to cast it Acts xix. 13.
 41 out; and they could not. And Jesus answering said, O un-
 believing and perverse generation, how long shall I be with

(a) Or convulseth.

you and bear with you? Bring thy son hither. And as he was yet coming, the evil spirit threw him down and convulsed him. But Jesus rebuked the unclean spirit, and healed the child, and delivered him to his father. And they were all amazed at the mighty power of God.

But while they wondered every one at all things which he did, he said to his disciples, Let these sayings sink into your ears; for the Son of Man is about to be delivered into the hands of men. But they understood not that saying, and it was hidden from them, that they might not perceive it; and they feared to ask him of the saying.

THEN there arose a questioning among them, which of them was greatest. And Jesus, knowing the thought of their heart, took a child, and set him by him, and said to them, Whosoever shall receive this little child in my name receiveth me; and whosoever shall receive me receiveth Him who sent me; for he who is least among you all, the same is great.

AND John answered and said, Master, we saw one casting out evil spirits in thy name; and we forbade him, because he followeth not with us. But Jesus said to him, Forbid him not; for he who is not against you is for you.

WHEN the days had come that Jesus should be received up, he stedfastly set his face to go to Jerusalem, and sent messengers before him; and they went and entered a village of the Samaritans, to make ready for him. And these received him not, because his face was as if he were going to Jerusalem. And when the disciples James and John saw this, they said, Lord, wouldst thou that we bid fire to come down from the heavens, and consume them? But he turned, and rebuked them (a), and they went to another village.

And as they were on the way, a certain man said to him, I will follow thee whithersoever thou goest. And Jesus said to him, The foxes have holes, and the birds of the air have roosts; but the Son of Man hath not where to lay his head.

(a) Some MSS. add, 'And he said, Ye know not of what manner of spirit ye are. (v. 56) For the Son of Man came not to destroy men's lives, but to save them.'

59 And He said to another, Follow me. But he said, Suffer me 1 Kings xix. 20.
60 first to go and bury my father. Jesus said to him, Let the
dead bury their own dead; but go thou and preach the
61 kingdom of God. And another also said, Lord, I will follow
thee; but suffer me first to go and bid those farewell who
62 are at my house. And Jesus said to him, No one who has
put his hand to the plough and looks behind him, is fit for Gen. xix. 28.
the kingdom of God.

10 1 AFTER these things the Lord appointed seventy others, Matt. x. 1.
and sent them two and two before his face into every city
2 and place, whither he himself was about to go. And he
said to them, The harvest truly is great, but the labourers
are few; pray ye therefore the Lord of the harvest, that
he will send forth labourers into his harvest.
3 Go your ways; behold, I send you forth as lambs among
4 wolves. Carry not a purse, nor a wallet, nor shoes; and 2 Kings iv. 29.
5 salute no one by the way. And whatsoever house ye enter,
6 first say, 'Peace be to this house.' And if a son of peace be 2 Thess. iii. 16.
there, your peace will rest upon it; if not, it will return to
7 you. And in the same house remain, eating and drinking
such things as they give; for the labourer is worthy of his
hire. Go not from house to house.
8 And whatsoever city ye enter, and they receive you, eat 1 Cor. ix. 4.
9 such things as are set before you, and heal the sick who are
therein; and say to them, 'The kingdom of God has come
10 nigh to you.' But whatsoever city ye enter, and they receive
11 you not, go out into the streets thereof, and say, 'Even
the dust of your city, which cleaveth to our feet, we wipe
off against you; nevertheless, be ye sure of this, that the
12 kingdom of God has come nigh.' I say to you, that in
the great day it will be more tolerable for Sodom than for
that city.
13 Alas for thee, Chorazin! alas for thee, Bethsaida! for, if Matt. xi. 21.
the mighty works which were done in you had been done
in Tyre and Sidon, they would long ago have repented, sit-
14 ting in sackcloth and ashes. But it will be more tolerable
15 for Tyre and Sidon at the judgment, than for you. And Isa. xiv. 15.
thou, Capernaum, shalt thou be exalted to heaven? Thou
shalt go down to Hades.

John xiii. 20. He who heareth you heareth me; and he who rejecteth 16
you rejecteth me; and he who rejecteth me rejecteth Him
who sent me.

Rev. xii. 8. AND the seventy returned with joy, saying, Lord, even 17
the evil spirits are subject to us in thy name. And he said 18
to them, I was watching Satan falling as lightning from the
heavens. Behold, I have given you authority to tread on 19
serpents and scorpions, and over all the power of the enemy;
and nothing shall by any means hurt you. Notwithstanding, 20
Ex. xxxvii. 32. rejoice not in this, that the spirits are subject to you; but
rejoice because your names are written in heaven.

In that hour he rejoiced in the Holy Spirit, and said, 21
I thank thee, Father, Lord of heaven and earth, that Thou
didst hide these things from the wise and prudent, and
didst reveal them to babes; even so, Father; for so it
seemed good in Thy sight. All things were delivered to me 22
by my Father; and no one knoweth who the Son is, but
the Father; and who the Father is, save the Son, and he
to whom the Son willeth to reveal Him.

And turning to the disciples, he said privately, Blessed 23
1 Pet. i. 10. are the eyes which see the things which ye see; for I tell 24
you that many prophets and kings have desired to see the
things which ye see, but have not seen them; and to hear
the things which ye hear, but have not heard them.

AND a certain teacher of the law stood up, and tested 25
Acts xvi. 30. him, saying, Master, what shall I do that I may inherit
eternal life? Jesus said to him, What is written in the Law? 26
Deut. vi. 5.) how readest thou? And he answering said, 'Thou shalt love 27
Lev. xix. 18. f the LORD thy GOD from all thy heart, and with all thy soul,
and with all thy strength, and with all thy mind'; and 'thy
Lev. xviii. 5. neighbour as thyself.' And Jesus said to him, Thou hast 28
answered rightly; this do, and thou shalt live.

Luke xvi. 15. But he, wishing to justify himself, said to Jesus, And who 29
is my neighbour?

Jesus said in reply, A certain man was going down 30
from Jerusalem to Jericho, and fell among robbers, who
stripped him of his raiment, and wounded him, and departed,
Psa. xxxviii. 11. leaving him half dead. And by chance there went down a 31

- certain priest that way; and when he saw him, he passed by
 32 on the other side. And likewise a Levite, when he came
 to the place and saw him, passed by on the other side.
 33 But a certain Samaritan, as he journeyed, came where he
 was; and when he saw him, he was moved with compassion,
 34 and went to him and bound up his wounds, pouring on oil
 and wine, and set him on his own beast, and brought him
 35 to an inn, and took care of him. And on the morrow, he
 took out two shillings (*a*) and gave them to the host, and
 said, Take care of him; and whatsoever thou spendest more,
 when I come again, I will repay thee.
 36 Which of these three, thinkest thou, showed himself a
 37 neighbour to him who fell among the robbers? And he said,
 He who showed mercy unto him. Then said Jesus to him,
 Go, and do thou likewise.
- 38 NOW, as they journeyed, he entered a certain village; John xi. 1.
 and a woman named Martha received him into her house.
 39 And she had a sister named Mary, who sat at the Lord's
 40 feet and listened to his word. But Martha was distracted
 about much serving; so she went to him, and said, Lord, dost
 thou not care that my sister hath left me to serve alone? bid
 41 her therefore that she help me. And the Lord answering,
 said to her, Martha, Martha, thou art anxious and troubled
 42 about many things; but there is need of few things, or of
 only one; for Mary hath chosen the good portion, one which
 will not be taken away from her.
- 11 1 AND when he was in a certain place, praying, one of his
 disciples said to him when he ceased, Lord, teach us to pray,
 2 even as John taught his disciples. And he said to them, Matt. vi. 9.
 When ye pray, say, Father: Hallowed be Thy name, Thy
 3, 4 kingdom come; give us day by day our daily bread; and
 forgive us our sins, for we ourselves also forgive every one
 who is indebted to us; and lead us not into temptation (*b*).
 5 And he said to them, If one of you should have a friend,
 and should go to him at midnight and say to him, Friend, lend
 6 me three loaves; for, a friend of mine on his journey has

(*a*) Or two denarii.(*b*) Or trial.

come to me, and I have nothing to set before him;’ and he
 from within should answer and say, ‘Trouble me not; the
 door is now shut, and my children are with me in bed;
 I cannot rise and give thee,’—I say to you, Though he
 will not rise and give him because he is his friend; yet
 because of his importunity he will rise and give him what-
 soever he needeth.

Luke xviii. 1.

Matt. vii. 7.

And I say to you, Ask, and it shall be given you; seek,
 and ye shall find; knock, and it shall be opened to you.
 For every one who asketh receiveth; and he who seeketh
 findeth; and to him who knocketh it will be opened. And
 who among you, who is a father, if his son shall ask for a
 fish, will, for a fish, give him a serpent? or if he shall ask
 for an egg, will give him a scorpion? If ye then, who are
 evil, know how to give good gifts to your children, how much
 more will the heavenly Father give the Holy Spirit to those
 who ask Him!

Matt. ix. 32.

AND Jesus was casting out an evil spirit, and it was dumb.
 And when the evil spirit had gone out, the dumb spoke; and
 the multitudes wondered.

Matt. xii. 38.

John ii. 25.

But some of them said, He casteth out evil spirits through
 Beelzebub the prince of the evil spirits. And others, testing
 him, sought of him a sign from the heavens. But he, know-
 ing their thoughts, said to them, Every kingdom divided
 against itself is brought to desolation, and house after house
 falleth. If Satan also is divided against himself, how shall
 his kingdom stand?—for ye say that I cast out evil spirits by
 Beelzebub. And if I by Beelzebub cast out evil spirits, by
 whom do your sons cast them out? therefore they shall be
 your judges. But if I by the finger of God cast out evil
 spirits, surely the kingdom of God has come upon you.

Ex. viii. 19.

When the strong man fully armed guardeth his own court,
 his goods are in peace; but when a stronger than he shall
 attack him, and overcome him, he taketh from him his whole
 armour, wherein he trusted, and divideth his spoils. He
 who is not with me is against me; and he who gathereth
 not with me scattereth.

When the unclean spirit has gone out of a man, it walketh
 through waterless places, seeking rest; and finding none, it

- saith, I will turn back to my house from which I came out.
 25 And when it has come, it findeth it swept and garnished.
 26 Then it goeth, and taketh with it seven other spirits more wicked than itself; and they enter, and dwell there; and the last state of that man becometh worse than was the first. John v. 14.
- 27 AND as he spoke these things, a certain woman out of the multitude lifted up her voice, and said to Jesus, Blessed the womb which bore thee, and the breasts which thou hast sucked! But he said, Nay, rather, blessed are those who hear the word of God, and keep it. Luke i. 28.
- 29 AND when the multitudes were gathering together to him, he began to say, This is an evil generation; it seeketh a sign; and there shall be given it no sign but the sign of Jonah. For as Jonah became a sign to the Ninevites, so will also the Son of Man be to this generation. Jonah i. 17.
- 31 The queen of the south will rise in the judgment with the men of this generation, and condemn them; for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here. 1 Kings x. 1.
- 32 The men of Nineveh will rise in the judgment with this generation, and will condemn it; for they repented at the preaching of Jonah; and, behold, a greater than Jonah is here. Jonah iii. 5.
- 33 No one, when he hath lighted a lamp, putteth it into a cellar, neither under the bushel, but on the stand, that those who come in may see the light.
- 34 The lamp of the body is thine eye; when thine eye is sound, thy whole body also is full of light; but when it is diseased, thy body also is full of darkness. Take heed therefore that the light which is in thee be not darkness. If thy whole body therefore be full of light, having no part dark, it will be wholly full of light, as when the lamp by its bright shining doth give thee light. Matt. vi. 22.
- 37 WHILE he was speaking, a Pharisee asked Jesus to break-
 38 fast with him; and he went in, and sat at table. And when the Pharisee saw it, he marvelled that, before breakfast, he had not first washed. Mark vii. 3.
- 39 And the Lord said to him, Now ye, the Pharisees, make clean the outside of the cup and of the platter; but your Matt. xxiii. 25.

inward part is full of extortion and wickedness. Ye fools, 40
 did not He who made that which is without make also that
 Luke xii. 33. which is within? But give as alms the things which are 41
 within (a); and, behold, all things are clean to you.

But alas for you, Pharisees! for ye tithe mint and rue 42
 and all manner of herbs, and pass over justice and the love
 of God; but these ye ought to have done, while not leaving
 Matt. xxiii. 6. the others undone. Alas for you, Pharisees! for ye love the 43
 front seats in the synagogues, and greetings in the markets.
 Alas for you! for ye are as graves which appear not, and the 44
 men who are walking over them know it not.

THEN answered one of the teachers of the law, and said 45
 to him, Master, thus saying, thou reproachest us also.

And he said, Alas for you also, ye teachers of the law! 46
 for ye load men with burdens grievous to be borne, and ye
 yourselves touch not the burdens with one of your fingers.
 Alas for you! for ye build the tombs of the prophets, and 47
 your fathers killed them. So ye are witnesses, and approve 48
 Eze. xviii. 19. the deeds of your fathers; for they indeed killed the pro-
 phets, and ye do the building. Therefore also said the 49
 wisdom of God, I will send them prophets and apostles, and
 some of them they will persecute and slay; that the blood 50
 of all the prophets, that which has been shed since the founda-
 tion of the world, may be required of this generation; from 51
 Gen. iv. 8. the blood of Abel unto the blood of Zachariah, who perished
 2 Chr. xxiv. 21. between the altar and the sanctuary; yea, I say to you, it
 shall be required of this generation. Alas for you, teachers 52
 of the law! for, ye took away the key of knowledge; ye
 yourselves entered not, and those who were entering ye
 hindered.

And as he went out thence, the scribes and the Pharisees 53
 began to set themselves against him, and to provoke him to
 1 Cor. xiii. 5. speak of many things; laying wait for him, to seize upon 54
 Mark xii. 13. some word from his mouth.

IN the mean time, when there were gathered together 1 12
 many thousands of the crowd, so that they trod upon each
 other, he began to say to his disciples, first of all, Beware

(a) Or which ye have.

- ye (a) of the leaven of the Pharisees, which is hypocrisy.
 2 For there is nothing covered up which will not be revealed; Luke viii. 17.
 3 nothing hidden which will not be known. Therefore whatsoever ye have spoken in the darkness will be heard in the light; and that which ye have spoken into the ear in the inner chambers will be proclaimed upon the housetops.
 4 And I say to you, my friends, Be not afraid of those who John xv. 14.
 kill the body, and afterwards have no more that they can do.
 5 But I will show you whom ye shall fear; Fear Him who, after He hath killed, hath power to cast into hell; yea, I
 6 say to you, fear Him. Are not five sparrows sold for two pence, and yet not one of them is forgotten before God?
 7 But even the very hairs of your head are all numbered. Fear not, ye are of more value than many sparrows.
 8 And I say to you, Whosoever shall acknowledge me before men, him will the Son of Man also acknowledge before 1 Sam. ii. 30.
 9 the angels of God. But he who disowneth me before men
 10 will be disowned before the angels of God. And whosoever shall speak a word against the Son of Man, it will be forgiven him; but he who blasphemeth against the Holy Spirit, it will Matt. xii. 31.
 not be forgiven him.
 11 And when they bring you before the synagogues, and the rulers, and the authorities, be not anxious how or what ye Luke xxi. 14.
 12 shall answer, or what ye shall say; for the Holy Spirit will teach you in the same hour what ye ought to say.
 13 ONE of the multitude said to Jesus, Master, speak to my
 14 brother, that he divide the inheritance with me. And Jesus said to him, Man, who made me a judge or a divider over Exod. ii. 14.
 15 you? And he said to them, Take heed, and beware of all Eze. xxxlii. 31.
 covetousness; for, a man's life consisteth not in the abundance of the things which he possesseth. Job ii. 4.
 16 And he spoke a parable to them, saying, The ground of a
 17 certain rich man brought forth plentifully; and he reasoned within himself, saying, What shall I do? for I have not
 18 room to store my fruits. And he said, This I will do; I will pull down my barns, and build greater; and there I
 19 will store all my wheat and my goods. And I will say to my soul, Soul, thou hast abundance of good things laid up Jas. iv. 15.

(a) Or Beware, first of all.

for many years; take thine ease, eat, drink, and be merry. But God said to him, 'Thou fool, this night thy soul will be required of thee; then whose will those things be which thou hast provided?' So is he who layeth up treasure for himself, and is not rich towards God.

AND he said to his disciples, Therefore I say to you, Be not anxious for the life, what ye shall eat; neither for the body, what ye shall put on. For the life is something greater than the food, and the body than the raiment. Consider the ravens; for they neither sow nor reap; they have neither storehouse nor barn; yet God feedeth them; how much more valuable are ye than the birds! And which of you, by being anxious, can add to his life a span? (a) If ye then are not able to do a thing which is least, why are ye anxious for the rest?

Consider the lilies, how they neither spin nor weave; yet I say to you, that even Solomon in all his glory was not arrayed like one of these. But if God thus clothes the grass, which to-day is in the field, and to-morrow is cast into the oven; how much more will he clothe you, O ye of little faith!

And seek not what ye shall eat, and what ye shall drink, neither be ye high-minded. For, all these things the nations of the world seek after; and your Father knoweth that ye have need of these things. But seek ye His kingdom; and these things will be added unto you. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

Sell that which ye have, and give alms; provide yourselves purses which wear not out, an unfailing treasure in heaven, where no thief approacheth, neither doth moth corrupt. For where your treasure is, there will also your heart be.

Let your loins be girded about, and your lamps be burning; and ye yourselves like men who are looking for their lord, when he shall return from the wedding; that when he cometh and knocketh, they may open to him immediately. Blessed are those servants, whom their lord when he cometh shall find watching; Verily, I say to you, he will gird him-

(a) Or to his stature a cubit.

- self, and make them sit at table, and will come forth and
 38 serve them. And if he shall come in the second watch, or in
 the third watch, and find them so, blessed are those servants.
 39 And know this, that if the householder had known at what
 hour the thief would come, he would not have allowed his
 40 house to be broken into. Be ye also ready; for the Son of
 Man cometh at an hour when ye think not. Luke xxi. 34.
 41 THEN Peter said, Lord, speakest thou this parable to us, or
 even to all?
 42 And the Lord said, Who then is the faithful and prudent
 steward, whom his lord shall set over his household, to give
 43 them their portion of food in due season? Blessed is that
 servant whom his lord, when he cometh, shall find so doing. 1 Cor. iv. 2.
 44 I say to you, Of a truth he will set him over all that he
 45 hath. But if that servant say in his heart, 'My lord
 delayeth his coming'; and shall begin to beat the men-
 servants and the maidens, and to eat and drink, and to be
 46 drunken; the lord of that servant will come in a day when
 he expecteth not, and at an hour when he is not aware, and
 will cut him asunder, and will appoint him his portion with
 47 the unfaithful. But that servant who knew his lord's will
 and prepared not himself, neither did according to his will,
 48 will be beaten with many stripes. But he who knew not,
 and did things deserving of stripes, will be beaten with
 few stripes. And to whomsoever much was given, of him
 much will be required; and to whom men committed much,
 of him they will require the more. Matt. xxii. 6.
 49 I came to send fire on the earth; and what will I, if
 50 it is already kindled? (a) But I have a baptism to be
 baptized with; and how am I constrained until it be accom-
 51 plished! Think ye that I have come to give peace on the
 52 earth? I tell you, Nay; but, rather, division; for, henceforth
 there will be five in one house divided; they will be divided,
 53 three against two, and two against three; father against son,
 and son against father; mother against daughter, and daughter
 against her mother; mother-in-law against her daughter-in-
 law, and daughter-in-law against her mother-in-law. Psal. xxxvii. 9.
 54 And he said also to the crowds, When ye see a cloud rising Jas. iv. 17.
 Lev. v. 17.

(a) Or, What would I? Would that it were already kindled!

in the west, immediately ye say, There cometh a shower ;
and so it cometh to pass. And when a south wind bloweth
ye say, There will be burning heat ; and it cometh to pass.
Ye hypocrites, ye can discern the face of the earth and of
the sky ; how then is it that ye do not discern this time ?
But why even of yourselves judge ye not what is right ?

Isa. lv. 6.

For when thou art going with thine adversary to the magis-
trate, on the way take pains to be quit of him, lest he hale
thee to the judge ; and the judge will commit thee to the
officer, and the officer will cast thee into prison. I tell thee,
thou wilt by no means come out thence till thou hast paid
the very last mite.

THERE came at that season some who told Jesus of
the Galilæans whose blood Pilate had mingled with their
sacrifices.

13

Acts iii. 19.

And he answering said to them, Because those Galilæans
suffered these things, think ye that they showed themselves
sinners beyond all the other Galilæans ? I tell you, Nay ;
but, unless ye repent, ye all will perish in like manner. Or
those eighteen, upon whom the tower in Siloam fell, and
killed them, think ye that they showed themselves guilty
beyond all the other men who were dwelling in Jerusalem ?
I tell you, Nay ; but, unless ye repent, ye all will perish in
like manner.

Isa. v. 1.

He spoke also this parable : A certain man had a fig tree
planted in his vineyard ; and he went and sought fruit
thereon, but found none. And he said to the vine-dresser,
Behold, for three years I have come seeking fruit on this fig
tree, and have found none ; cut it down ; why also cum-
bereth it the ground ? (a) And he answering said to him,
Master, let it alone this year also, till I shall dig about it,
and dress it ; and if it bear fruit afterwards, well ; but if
not, thou shalt cut it down.

Heb. vii. 25. 1
Psa. cvl. 23. 1

Psa. vi. 2.

AND Jesus was teaching in one of the synagogues on the
Sabbath. And there was a woman who had had a spirit of
infirmity eighteen years, and was bowed together, and could

(a) Or, Why doth it also make the ground barren ?

- 12 in no wise lift herself up. And when Jesus saw her, he Joel iii. 10.
called her to him, and said to her, Woman, thou art loosed
13 from thine infirmity. And he laid his hands on her; and Mark xvi. 18.
immediately she was made straight, and glorified God.
- 14 Then the ruler of the synagogue answered with indignation,
because Jesus had cured on the Sabbath; and he said to the
people, There are six days in which men ought to work; in
them therefore come and be cured, and not on the Sabbath.
- 15 But the Lord answered him, and said, Ye hypocrites! Luke xii. 1.
doth not each of you on the Sabbath loose his ox or his
16 ass from the stall, and lead him away to watering? And
ought not this woman, who is a daughter of Abraham, and
hath been bound by Satan these eighteen years, to be loosed
from this bond on the Sabbath?
- 17 And as he said these things, all his adversaries were put Isa. xlv. 24.
to shame; and all the multitude rejoiced at all the glorious
things which were being done by him.
- 18 He said therefore, What is the kingdom of God like? and Matt. xiii. 31.
19 to what shall I liken it? It is like a grain of mustard seed,
which a man took, and cast into his garden; and it grew,
and became a tree; and the birds of the air sheltered in the
20 branches of it. And again he said, To what shall I liken
21 the kingdom of God? It is like leaven, which a woman
took and hid in three measures of meal, till it was all
leavened.
- 22 AND he went through the cities and villages, teaching,
and journeying towards Jerusalem.
- 23 Then one said to him, Lord, are they few who are being
24 saved? And he said to them, Strive to enter by the narrow Matt. vii. 13.
door; for I say to you, many will seek to enter, and will not
25 be able. When once the master of the house has risen, and
has shut the door, and ye begin to stand outside, and to
26 knock at the door, saying, Lord, open to us; and he shall
answer and say to you, I know not whence ye are; then
ye will begin to say, We ate and drank in thy presence,
27 and thou didst teach in our streets. But he will say, I
tell you I know not whence ye are; depart from me, all
ye workers of iniquity.
- 28 Wailing and gnashing of teeth will be there, when ye shall

see Abraham and Isaac and Jacob and all the prophets,
 in the kingdom of God, and yourselves cast out. And
 they will come from the east and the west, and from the
 north and the south, and will sit down in the kingdom of
 God. And, behold, there are last who will be first, and there
 are first who will be last.

THE same hour certain Pharisees came, saying to him,
 Come out, and go hence; for Herod wishes to kill thee.
 And he said to them, Go ye, and tell that fox, Behold, I
 cast out evil spirits, and complete cures to-day and to-morrow,
 and the third day I am perfected. Nevertheless I must go
 my way to-day and to-morrow and the day following; for it
 cannot be that a prophet perish outside Jerusalem.

O Jerusalem, Jerusalem, that killest the prophets, and
 stonest those who are sent to thee; how often would I
 have gathered thy children together, as a hen gathereth
 her brood under her wings, and ye would not! Behold,
 your house is left unto you (a); and I say to you, Ye
 shall not see me, until the time come when ye shall say,
 'Blessed is he who cometh in the name of the LORD.'

AND, when he had entered the house of one of the
 rulers of the Pharisees, to eat bread on the Sabbath, they
 were watching him.

And a certain man who had the dropsy, was before him.
 And Jesus answering spoke to the teachers of the law and
 Pharisees, saying, Is it lawful to heal on the Sabbath, or
 not? And they held their peace. And he took the man,
 and healed him, and let him go. And he said to them,
 Which of you shall have a son or an ox fallen into a pit,
 and will not immediately pull him out on the Sabbath?
 And they could not answer as to these things.

And observing how those who were invited chose out
 the best places, he spoke a parable to them, saying,
 When thou art invited by any one to a marriage, sit
 not down in the best place; lest a man more honourable
 than thyself have been invited by him; and he who invited
 thee and him come and say to thee, Give place to this man;

(a) Some MSS. add, 'desolate.'

- 10 and thou begin with shame to take the lowest place. But
when thou art invited, go and sit down in the lowest place;
that when he who invited thee cometh, he may say to thee,
Friend, come up higher. Then thou wilt have honour
11 in the presence of all who sit at table with thee. For
whosoever exalteth himself shall be humbled; and he who
humbleth himself shall be exalted. Luke xviii. 14.
- 12 Then said he also to him who had invited him, When thou
preparest a breakfast or a supper, call not thy friends, or
thy brethren, or thy kinsmen, or thy rich neighbours; lest
they also bid thee in return, and a recompense be made
13 thee. But when thou preparest a feast, invite the poor, the
14 maimed, the lame, the blind; and thou wilt be blessed; for
they cannot recompense thee; but thou wilt be recompensed
at the resurrection of the just. Prov. xxii. 16.
- 15 And when one of those who sat at table with Jesus heard
those things, he said to him, Blessed is he who shall eat bread
in the kingdom of God. Rev. xix. 9.
- 16 But Jesus said to him, A certain man made a great supper,
17 and invited many; and sent his servant at supper time to
say to those who had been invited, Come; for things are now
18 ready. And they all with one consent began to excuse
themselves. The first said to him, I have bought a piece of
ground, and I must needs go and see it; I pray thee have me
19 excused. And another said, I have bought five yoke of oxen,
and I am on my way to try them; I pray thee have me
20 excused. And another said, I have married a wife, and
21 therefore I cannot come. So the servant came and told
his master these things. Then the master of the house was
angry, and said to his servant, Go out quickly into the
streets and lanes of the city, and bring in hither the poor,
22 and the maimed, and the blind, and the lame. And the
servant said, Master, what thou didst command is done, and
23 still there is room. And the master said to the servant, Go
out into the highways and hedges, and constrain them to
24 come in, that my house may be filled. For, I say to you, not
one of those men who were invited shall taste of my supper. Matt. xxii. 2.
- 25 AND there went great multitudes with him; and he turned,
26 and said to them, If any one cometh to me, and hateth not
1 Cor. vii. 33.
Rev. xxii. 17.
Pro. i. 24.

Mic. vii. 6. his father and mother, and wife and children, and brothers and sisters, yea, and his own life also, he cannot be my disciple. Whosoever doth not bear his own cross and come after me, cannot be my disciple. 27

For, which of you, wishing to build a tower, sitteth not down first, and counteth the cost, whether he hath means to finish it? Lest haply, after he hath laid the foundation and is not able to finish it, all who behold it begin to mock him, saying, This man began to build, and was not able to finish. 28 29 30

Prov. xx. 18. Or what king, going to make war against another king, will not sit down first, and consider whether he is able with ten thousand to meet him who cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an embassy, and requesteth conditions of peace. So likewise, whosoever of you renounceth not all that he hath, cannot be my disciple. 31 32 33

Phil. iii. 7. Salt, therefore, is good; but if even the salt has lost its savour, with what shall it be seasoned. It is fit neither for the land, nor yet for the dunghill; men cast it out. He who hath ears to hear, let him hear. 34 35

Matt. ix. 10. THEN drew near to hear him all the collectors and outcasts. And the Pharisees and also the scribes murmured, saying, This man receiveth sinners and eateth with them. 1 2 15

Matt. xviii. 12. But he spoke this parable to them: What man of you, having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, till he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and his neighbours, saying to them, Rejoice with me; for I have found my sheep which was lost. I say to you, that likewise joy will be in heaven over one sinner who repenteth, rather than over ninety and nine righteous persons, who need no repentance. 3, 4 5 6 7

Psa. cxix. 176. Or what woman having ten pieces of silver (a), if she lose one piece, doth not light a lamp, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and neighbours together, saying, Rejoice 8 9

(a) Or drachmae, about a shilling each.

with me; for I have found the piece which I had lost. Likewise, I say to you, joy ariseth in the presence of the angels of God over one sinner who repenteth.

Ezek. xviii. 23.

- 11, 12 AND he said: A certain man had two sons; and the younger of them said to his father, Father, give me the portion of thy substance which falleth to me. And he divided unto them his living. And not many days after, the younger son gathered all together, and took his journey into a far country; and there wasted his substance in riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks (a) which the swine were eating; and no one gave to him.

Psa. lxxiii. 22.

John ii. 10.

- 17 But when he came to himself, he said, How many of my father's hired servants have bread enough and to spare, while I am perishing here with hunger! I will arise and go to my father, and will say to him, Father, I sinned against heaven and before thee; I am no longer worthy to be called thy son; make me as one of thy hired servants.

Psa. xxxii. 5.

- 20 And he arose, and went to his father. But while he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him tenderly. And the son said to him, Father, I sinned against heaven, and before thee; I am no longer worthy to be called thy son. But the father said to his servants, Bring forth quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet; and bring the fatted calf, and kill it; and let us eat, and be merry; for this my son was dead, and is alive again; he was lost, and is found! And they began to be merry.

Psa. li. 4.

Zec. iii. 4.

Ejph. ii. 1.

Luke xix. 10.

- 25 But his elder son was in the field; and as he came and drew nigh to the house, he heard music and dancing. And he called one of the servants, and asked what these things might mean. And the servant said to him, Thy brother has come; and thy father has killed the fatted calf, because he has received him safe and sound. And the elder son was angry,

Psa. xxx. 11.

Jonah iv. 1.

and would not go in ; but his father came out, and entreated him. And, answering, he said to his father, Lo, these many years I have served thee, neither transgressed I at any time a commandment of thine ; yet thou never gavest me a kid, that I might make merry with my friends ; but when this thy son came, who has devoured thy substance with harlots, thou didst kill for him the fatted calf.

And the father said to him, Son, thou art ever with me, and all that I have is thine. It was but right that we should make merry and be glad ; for this thy brother was dead, and is alive again ; and was lost, and is found.

AND Jesus said also to the disciples, There was a certain rich man, who had a steward ; and the same was accused to him that he was wasting his goods. And he called him, and said, How is it that I hear this of thee ? render the account of thy stewardship ; for thou mayest be steward no longer. Then the steward said within himself, What shall I do ? for my lord is taking away from me the stewardship ; I have not strength to dig ; to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. So, calling to him each of his lord's debtors, he said to the first, How much owest thou to my lord ? And he said, A hundred firkins of oil. And to him he said, Take thy bill (a), and sit down quickly, and write fifty. Then he said to another, And how much owest thou ? And he said, A hundred quarters of wheat. To him he said, Take thy bill (a), and write fourscore. And his lord commended the unrighteous steward, in that he had done prudently ; for the children of this world are, as to their own generation, more prudent than the children of the light.

And I say to you, Make for yourselves friends by means of the mammon (b) of unrighteousness ; that, when it fails, they may receive you into the everlasting habitations. He who is faithful in a very little, is faithful also in much ; and he who is unrighteous in a very little is unrighteous also in much. If therefore ye did not prove faithful in the unrighteous

(a) Or agreement.

(b) i.e. riches.

- 12 mammon, who will entrust to you the true riches? And
 if ye did not prove faithful in that which is another's, who
 13 will give you that which will be our (a) own? No servant
 can serve two masters; for either he will hate the one, and
 love the other; or he will cling to the one, and despise the
 other. Ye cannot serve God and mammon.
- 14 Now the Pharisees, who were avaricious, heard all these
 things, and derided him. Matt. xxiii. 14.
- 15 And he said to them, Ye are they who justify themselves
 before men. But God knoweth your hearts; for that which
 is highly esteemed among men is an abomination in the sight
 16 of God. The Law and the Prophets were until John; from
 that time the kingdom of God is preached, and every one
 17 forceth his way into it. Yet it is easier for the heavens and
 the earth to pass away, than for one tittle of the Law to
 fail. Matt. xi. 12.
- 18 Every one who putteth away his wife and marrieth another,
 committeth adultery; and whosoever marrieth her who is put
 away from her husband, committeth adultery. Psa. cii. 26.
- 19 There was a certain rich man, who was clothed in purple
 20 and fine linen, and fared sumptuously every day; and at
 his gate was laid a certain poor man named Lazarus, who
 21 was full of sores, and longed to be fed with whatever fell
 from the rich man's table; nay, even the dogs used to come
 22 and lick his sores. And it came to pass that the poor man
 died, and was borne away by the angels into Abraham's
 23 bosom. The rich man also died, and was buried; and in
 Hades he lifted up his eyes, being in torments, and saw
 24 Abraham afar off, and Lazarus in his bosom. And he cried
 and said, Father Abraham, have pity on me, and send
 Lazarus to dip the tip of his finger in water and cool my
 tongue; for I am tormented in this flame. Matt. viii. 11.
- 25 But Abraham said, Son, remember that thou in thy life-
 time receivedst thy good things, and Lazarus likewise evil
 things; but now he is comforted here, while thou art tor-
 26 mented. And with all this, between us and you a great gulf
 has been fixed, that they who would pass hence to you may
 not be able, and that none may cross thence to us. Zec. xlv. 12.

(a) Some MSS. have 'your.'

Then he said, I pray thee therefore, father, that thou
 wouldst send him to my father's house; for I have five
 brethren; that he may testify to them, lest they also come
 into this place of torment. But Abraham said, They have
 Moses and the Prophets; let them hear them. And he said,
 Nay, father Abraham; but if one should go to them from
 the dead, they will repent. But Abraham said to him, If
 they hear not Moses and the Prophets, neither would they
 be persuaded if one rose from the dead.

2^d Cor. xiv. 3.

Matt. xviii. 7.

THEN Jesus said to his disciples, It is impossible for
 occasions of evil not to come; but alas for him through
 whom they come! It were better for him that a mill-
 stone were hung about his neck, and he were cast into the
 sea, than that he should cause one of these little ones to fall
 away.

Lev. xix. 17.

Take heed to yourselves. If thy brother do wrong, re-
 buke him; and if he repent, forgive him. And if he wrong
 thee seven times in the day, and seven times turn to thee,
 saying, I repent, thou shalt forgive him.

Matt. vi. 14.

The apostles said to the Lord, Increase our faith.

Matt. xvii. 20.

And the Lord said, If ye have faith as a grain of mustard
 seed, ye might say to this sycamine tree, Be rooted up, and
 be planted in the sea; and it would obey you.

But which of you, having a servant ploughing or feeding
 cattle, will say to him, when he has come from the field,
 Go straightway and sit down at table; and will not rather
 say to him, Make ready wherewith I may sup, and gird
 thyself and wait on me, till I have eaten and drunken;
 and afterwards thou shalt eat and drink? Doth he thank
 his servant because he did the things which were com-
 manded? So likewise ye, when ye have done all those
 things which are commanded you, should say, We are un-
 profitable servants; we have done that which it was our
 duty to do.

Job xxii. 3.

AND as they were on their way to Jerusalem, he
 passed between Samaria and Galilee. And as he entered
 a certain village, there met him ten men, lepers, who

- 13 stood afar off; and they lifted up their voices, and said, Lev. xlii. 46.
 14 Jesus, Master, have pity on us. And when he saw them,
 he said to them, Go show yourselves to the priests. And
 it came to pass that as they were going they were
 15 cleansed. And one of them, when he saw that he was 2 Kings v. 14.
 healed, turned back, and with a loud voice glorified God, and
 16 bowed himself at Jesus' feet, giving him thanks; and he was
 17 a Samaritan. And Jesus answering said, Were not the ten John iv. 39.
 18 cleansed? but where are the nine? Was none found to
 19 return to give glory to God, but this stranger? And he
 said to him, Arise, go thy way; thy faith hath made thee Matt. ix. 22.
 whole.
- 20 BUT, being asked by the Pharisees when the kingdom of
 God would come, he answered them and said, The king-
 21 dom of God cometh not with outward show; neither will Luke xxi. 8.
 men say, 'Lo here!' or, 'There!' for, behold, the kingdom
 of God is within you (a).
- 22 And he said to the disciples, Days will come, when ye
 will desire to see one of the days of the Son of Man, and
 23 ye will not see it. And they will say to you, 'See there!'
 24 'See here!'; go not out, nor follow them. For as the light-
 ning lighteneth out of one part under the heavens, and
 shineth unto another part under the heavens; so will the
 25 Son of Man be in his day. But he must first suffer many
 things, and be rejected by this generation.
- 26 And as it was in the days of Noah, so will it be also in the
 27 days of the Son of Man. They ate, they drank, they married,
 they were given in marriage, until the day in which Noah Gen. vii. 7.
 entered the ark, and the flood came, and destroyed them Gen. vii. 11.
 all.
- 28 Likewise, even as it was in the days of Lot; they ate, they
 29 drank, they bought, they sold, they planted, they built; but Gen. xix. 23.
 the same day in which Lot went out of Sodom it rained fire
 and brimstone from the heavens and destroyed them all.
- 30 Even so it will be in the day when the Son of Man is
 31 revealed. In that day, let not him who shall be upon the
 housetop, his goods in the house, go down to remove them;

(a) Or in the midst of you.

- and he who is in a field, let him likewise not turn back.
 Gen. xix. 26. Remember Lot's wife. 32
- Whosoever shall seek to gain his life will lose it; and who- 33
 soever shall lose his life will preserve it.
- Matt. xxiv. 40. I tell you, in that night there will be two men on one 34
 bed; the one will be taken, and the other left. Two women 35
 will be grinding together; the one will be taken, and the
 other left (a).
- And they answered and said to him, Where, Lord? 37
- He said to them, Wherever the body is, there will the
 Job xxxix. 30. vultures also be gathered together.
- AND he spoke a parable to them to the effect that they 1 18
 ought always to pray, and not to faint; saying, There was in 2
 a certain city a judge, who feared not God, neither regarded
 man; and there was a widow in that city; and she came 3
 often to him, saying, 'Avenge me on mine adversary.'
 And he would not for a while; but afterwards he said 4
 Luke xi. 8. within himself, 'Though I neither fear God, nor regard man,
 yet because this widow troubleth me, I will avenge her, lest 5
 at last by her coming she wear me out.'
- The Lord said, Hear what the unrighteous judge saith. 6
 And will not God avenge his own elect, who cry day 7
 Psa. xlii. 5. and night to him, and He is long-suffering over them?
 I tell you that he will avenge them speedily. Nevertheless, 8
 when the Son of Man cometh, will he find faith on the
 earth?
- AND he spoke this parable to certain who trusted in 9
 themselves that they were righteous and despised all others:
 Two men went up to the temple to pray; one a Pharisee, 10
 Isa. lxxv. 5. and the other a collector. The Pharisee stood and prayed 11
 by himself, thus, 'God, I thank thee, that I am not as
 the rest of men are, extortioners, unjust, adulterers, or
 even as this collector. I fast twice in the week, I give 12
 a tenth of all that I gain.' But the collector, standing 13
 afar off, would not lift up so much as his eyes to heaven,
 Jer. xxxi. 19. but smote his breast, saying, 'God be merciful to me a (b)
 sinner.'

(a) Some MSS. add (v. 36), 'Two men will be in the field; one
 will be taken, and the other left.'

(b) Or the.

- 14 I tell you, that this man went down to his house justified, more than the other. For every one who exalteth himself will be abased; but he who humbleth himself will be exalted. Job xxii. 29.
- 15 AND they were bringing to Jesus their infants also, that he might touch them; but when his disciples saw it they rebuked them (a). But Jesus called the infants to him, and said, Suffer the little children to come to me, and forbid them not; for of such is the kingdom of God (b).
- 16
- 17 I say to you, Verily, whosoever shall not receive the kingdom of God as a little child doth, he will in no wise enter it. Psa. cxxxi. 2.
- 18 AND a certain ruler questioned him, saying, Good Master, what shall I do to inherit eternal life?
- 19 Jesus said to him, Why callest thou me good? none is good but one, that is, God. Thou knowest the commandments, 'Do not commit adultery,' 'Do not kill,' 'Do not steal,' 'Do not bear false witness,' 'Honour thy father and thy mother.' And he said, All these I have kept from my youth.
- 20
- 21
- 22 And when Jesus heard it, he said to him, Yet lackest thou one thing; sell all that thou hast, and distribute to the poor, and thou shalt have treasure in heaven; and come, 1 Tim. vi. 19.
- 23 follow me. But when he heard these things he became exceedingly sorrowful; for he was very rich.
- 24 Then Jesus, looking upon him, said, With what difficulty those who have riches enter the kingdom of God! For Pro. xi. 23.
- 25 it is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of God. And
- 26 those who heard it said, Who, then, can be saved? And he said, The things which are impossible with men are possible with God. Zec. viii. 6.
- 27
- 28 Then Peter said, Behold, we forsook what was ours and followed thee.
- 29 And he said to them, Verily, I say to you, there is no one who hath left house, or wife, or brothers, or parents, or

(a) See notes, pp. 38 and 83.

(b) Or to such belongeth the kingdom of God.

Rev. II. 10.

children, for the kingdom of God's sake, who will not receive manifold more in this present time, and in the age to come everlasting life. 30

Psa. xxii. }
Isa. liii. }

THEN he took to himself the twelve, and said to them, 31
Behold, we are going up to Jerusalem, and all things which were written through the prophets concerning the Son of Man will be accomplished. For he will be delivered to the 32
Gentiles, and will be mocked, and shamefully treated, and spit upon; and they will scourge him, and put him to death; and 33
the third day he will rise.

And they understood none of those things; and this saying 34
was hidden from them, and they knew not the things which were spoken.

Matt. xx. 29.

NOW, as he came nigh to Jericho, a certain blind man was 35
sitting by the way side begging; and hearing the multitude 36
pass by, he asked what it meant. And they told him, 37
Jesus the Nazarene is passing by. And he cried, saying, 38
Jesus, thou Son of David, have pity on me. And those who 39
went before rebuked him, that he should hold his peace;
but he cried so much the more, Thou Son of David, have pity
on me.

Psa. lxxii. 12.

And Jesus stood, and commanded him to be brought to 40
him; and when he drew near, Jesus asked him, What 41
wouldst thou that I should do to thee? And he said, Lord,
that I may receive sight. Jesus said to him, Receive sight; 42
thy faith hath made thee whole. And immediately he re- 43
ceived sight, and followed him, glorifying God; and all the
people, when they saw it, gave praise to God.

Luke xvii. 19.

AND Jesus entered Jericho and was passing through. 1 19
And there was a man named Zacchæus, a chief collector; 2
and he was rich. And he tried to see what manner of 3
person Jesus was; and could not for the crowd, for he
was little of stature. And he ran on before, and climbed 4
up into a sycamore tree to see him; for he was to pass that
way. And when Jesus came to the place, he looked up, and 5
said to him, Zacchæus, make haste, and come down; for, to-
day I must abide in thy house. And he made haste, and 6
came down, and received him joyfully. And when they saw 7

Josh. vi. 26.

- it, they all murmured, saying, He has gone to be guest with a man who is a sinner. Luke v. 30.
- 8 And Zacchæus stood, and said to the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have exacted any thing from any one unjustly, I restore it Psa. xli. 1.
- 9 four-fold. And Jesus said concerning him, This day salvation has come to this house, forasmuch as this man also is a son of Luke xlii. 10.
- 10 Abraham. For the Son of Man has come to seek and to save that which was lost.
- 11 As they listened to these things, he added a parable, because he was nigh to Jerusalem, and because they thought
- 12 that the kingdom of God would immediately appear. He said therefore, A certain nobleman went into a far country Matt. xxv. 14.
- 13 to receive for himself a kingdom (a), and to return. And he called ten of his servants, and delivered to them ten
- 14 pounds (b), and said to them, Trade ye till I come. But his citizens hated him, and sent a message after him, saying, We John i. 1.
- will not have this man to rule over us.
- 15 And when he had returned, having received the kingdom, he commanded the servants to whom he had given the money, to be called unto him, that he might know what any one had
- 16 gained by trading. Then came the first, saying, Lord, thy
- 17 pound gained ten pounds. And he said to him, Well done, Luke xvi. 10.
- good servant; because thou wast faithful in a very little, have thou authority over ten cities. And the second came, saying,
- 18 Lord, thy pound made five pounds. And he said likewise to him, Be thou also over five cities.
- 19 And that other came, saying, Lord, behold, thy pound!
- 20 which I kept laid up in a napkin; for I feared thee, because thou art an austere man; thou takest up that which
- 21 thou layedst not down, and reapest that which thou didst not sow.
- 22 His lord said to him, Out of thine own mouth I will 2 Sam. i. 18.
- judge thee, thou wicked servant. Knewest thou that I was an austere man, taking up that which I laid not down,
- 23 and reaping that which I did not sow? Then why gavest thou not my money into a bank? and at my coming I might
- 24 have required it with interest. And he said to those who

(a) Or kingly authority.

(b) Lit. minae. The mina = about £4.

stood by, Take from him the pound, and give it to him who
 hath the ten pounds. (And they said to him, Lord, he hath 25
 ten pounds.) I say to you, To every one who hath shall be 26
 given; and from him who hath not, even that which he hath
 shall be taken away. But these my enemies, who would not 27
 that I should reign over them, bring them hither, and slay
 them in my presence.

And when he had thus spoken, he went before, going up 28
 to Jerusalem.

Matt. xxi. 1. AND when he had come nigh to Bethphage and Bethany, 29
 at the mount called Olivet, he sent two of the disciples,
 saying, Go ye into the village over against you; in which at 30
 your entering ye will find a colt tied, whereon never man
 yet sat; loose him, and bring him hither. And if any one 31
 ask you, 'Why do ye loose him?' ye shall say, Because
 the Lord hath need of him. And those who were sent 32
 went their way, and found even as he had said to them.
 And as they were loosing the colt, the owners thereof 33
 said to them, Why loose ye the colt? And they said, 34
 The Lord hath need of him. And they brought him to 35
 Jesus; and they cast their garments upon the colt, and
 sat Jesus thereon. And as he went, they spread their 36
 garments in the way.

And when he had come nigh, even at the descent of 37
 the Mount of Olives, the whole multitude of the dis-
 ciples began to rejoice and praise God with a loud voice
 for all the mighty works which they had seen; saying, 38
 Blessed is the King who cometh in the name of the Lord;
 peace in heaven, and glory in the highest! And some 39
 of the Pharisees from among the multitude said to him,
 Master, rebuke thy disciples. But he answered and said, 40
 I tell you, if these were to keep silence, the stones would
 cry out.

And when he had come near, he beheld the city, and 41
 wept over it, saying, Oh, that thou, even thou, hadst 42
 known, in this day, the things which belong unto peace!
 but now they are hidden from thine eyes. For days 43
 will come upon thee when thine enemies will cast a
 trench about thee, and compass thee round, and keep thee

44 in on every side, and will cast thee to the ground, and thy children within thee; and they will not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

45 And he went into the temple, and began to cast out those
46 who sold; saying to them, It is written, 'My house shall
be a house of prayer;' but ye have made it 'a den of
robbers.' Isa. lvi. 7.
Jer. vii. 11.

47 AND he taught daily in the temple. But the high priests
and the scribes and the chief men of the people sought to
48 destroy him, but could not find what they might do; for all
the people were very attentive to hear him.

20

1 ON one of the days, as he was teaching the people in the
temple, and preaching the gospel, the high priests and the
2 scribes together with the elders came upon him, and spoke to
him, saying, Tell us by what authority thou doest these things? Acts iv. 7.

3 or who is he who gave thee that authority? He answered
and said to them, I also will ask you a thing; and tell ye
4 me: The baptism of John, was it from heaven? or from
5 men? And they reasoned among themselves, saying, If we
shall say, 'From heaven,' he will say, 'Why believed ye
6 him not?' but if we say, 'From men,' all the people will
stone us; for they are persuaded that John was a prophet. Matt. xiv. 5.
7 And they answered, that they knew not whence it was.
8 Then Jesus said to them, Neither tell I you by what authority
I do these things.

9 AND he began to speak to the people this parable: A Isa. v. 1.
man planted a vineyard, and let it out to husbandmen,
10 and went into a far country for a long time. And at John xv. 16.
the season he sent a servant to the husbandmen, that
they should give him of the fruit of the vineyard; but the
11 husbandmen beat him, and sent him away empty. Then
he sent yet another servant; but they beat him also, and
12 treated him shamefully, and sent him away empty. And
he sent yet a third; and they wounded him also, and cast
him out.

13 Then the lord of the vineyard said, What shall I do? I
will send my beloved son; it may be that they will reverence
14 him. But when the husbandmen saw him, they reasoned Rom. viii. 17.

- one with another, saying, This is the heir; let us kill him, that the inheritance may become ours. So they cast him out of the vineyard, and killed him. What therefore will the lord of the vineyard do to them? He will come and destroy those husbandmen, and will give the vineyard to others. And when they heard it, they said, God forbid!
- Neh. ix. 36. 15
- Psa. cxviii. 22. 16
- And he looked upon them, and said, What is this then which is written,
- ‘The stone which the builders rejected,
The same became the head of the corner’?
- Whosoever shall fall upon that stone will be broken; but on whomsoever it shall fall, it will scatter him as dust.
- Dan. ii. 34. 1
Zec. xii. 3. 1
- And the scribes and the high priests sought to lay hands on him in that very hour, yet were afraid of the people; for they perceived that he had spoken that parable against them.
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- AND, that they might take hold of his words, so as to deliver him to the power and authority of the Governor, they watched him, and sent forth spies who pretended to be righteous men. And they asked him, Master, we know that thou sayest and teachest rightly; neither acceptest thou the person of any, but teachest the way of God truly; is it lawful for us to give tribute to Cæsar, or not? But he perceived their craftiness, and said to them, Show me a denarius. Whose image and superscription hath it? And they said, Cæsar’s. And he said to them, Render therefore to Cæsar the things which are Cæsar’s, and to God the things which are God’s. And they could not take hold of his words before the people; and, marvelling at his answer, they held their peace.
- Matt. xxii. 16. 20
- Rom. xiii. 7. 25
- THEN came to him certain of the Sadducees, (who deny that there is any resurrection,) and they asked him, Master, Moses wrote to us, that if any man’s brother, having a wife, die without children, his brother should take his wife, and raise up issue to that brother. Now there were seven brethren; and the first took a wife, and died without children. And the second and the third took her; and, in like manner, even the seven left no children and died. Afterwards the woman also died. Of which of them, then, does
- Deut. xxv. 5. 30

the woman become wife in the resurrection? for the seven had her as wife.

- 34 And Jesus said to them, The children of this world
 35 marry, and are given in marriage; but those who shall be Luke xxi. 36.
 accounted worthy to obtain that world, and the resurrection
 from the dead, neither marry, nor are given in marriage;
 36 for they cannot die any more, since they are like angels; 1 Cor. xv. 40.
 and are children of God, being children of the resurrection.
 37 And, that the dead are raised, even Moses sheweth, when (at
 The Bush) he speaks of the LORD as 'the God of Abraham,
 38 and the God of Isaac, and the God of Jacob.' Now, He is Ex. iii. 6.
 a God, not of dead men, but of living; for, unto Him, all
 are living. Rom. xiv. 8.

- 39 Then certain of the scribes answering said, Master, thou
 40 hast well said. For they durst not question him any more.
 41 AND he said to them, How say they that the Christ is
 42 David's son, whereas David himself saith in the book of Psa. cx. 1.
 Psalms,

'The LORD said to my Lord,

Sit thou at My right hand,

- Until I make thy enemies thy footstool.'

- 43
 44 David therefore called him Lord; how then is he his son?

- 45 Jesus said to the disciples in the hearing of all the 1 Tim. v. 20.
 46 people, Beware of the scribes, who like to walk in long
 robes, and love salutations in the markets, and the front seats
 47 in the synagogues, and the best places at feasts; who devour
 widows' houses, and for a pretence make long prayers; these
 will receive greater condemnation.

- 21 1 And he looked up, and saw the rich casting their gifts Mark xii. 41.
 2 into the treasury. And he saw a certain poor widow
 3 casting in thither two mites. And he said, I tell you,
 Of a truth this poor widow hath cast in more than they 2 Cor. viii. 12.
 4 all; for all these out of their abundance cast in unto
 the offerings; but she out of her penury cast in all the
 living that she had.

- 5 AND when some were speaking of the temple, how it Matt. xxiv. 1.
 6 was adorned with goodly stones and gifts, he said, As for
 these things which ye behold, days will come, in which there

- Luke xix. 44. will not be left one stone upon another, which will not be thrown down.
- And they asked him, saying, Master, but when will these things be? and what sign will there be when these things are about to come to pass? And he said, Take heed that ye be not deceived; for many will come in my name, saying, 'I am he'; and 'The time is near'; go not after them. And when ye hear of wars and tumults, be not terrified; for these things must first come to pass; but the end is not yet.
- Hag. ii. 22. Then he said to them, Nation will rise against nation, and kingdom against kingdom; and there will be great earthquakes, and in divers places pestilences and famines; and there will be fearful sights and great signs from the heavens.
- Acts iv. 3. But before all these things, they will lay their hands on you, and persecute you, delivering you to the synagogues, and into prisons, and ye will be brought before kings and governors for my name's sake. It will turn out unto you for a testimony. Settle it therefore in your hearts, not to meditate beforehand how ye shall answer; for I will give you utterance and wisdom, which all your adversaries will not be able to resist or to gainsay. And ye will be betrayed even by parents, and brothers, and kinsfolk, and friends; and some of you they will put to death. And ye will be hated by all men for my name's sake. But there shall not a hair of your head perish. By your endurance ye will win your souls (a).
- John xvii. 14. But when ye see Jerusalem being compassed with armies, know that her desolation is nigh. Then let those who are in Judæa flee to the mountains; and let those who are in the midst of the city depart out; and let not those who are in the country come in. For these are the days of retribution, that all things which are written may be fulfilled. Alas for those who are with child, and for those who give suck, in those days! for there will be great distress in the land, and wrath upon this people. And they will fall by the edge of the sword, and will be led away captive into all nations; and Jerusalem will be trodden down
- 2 Thess. ii. 3. 7
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by the Gentiles, until the times of the Gentiles are fulfilled.

25 And there will be signs in sun and moon and stars;
and upon the earth distress of nations, with perplexity, Dan. xii. 1.

26 through the roaring of the sea and the billows; men
fainting for fear, and for expectation of those things
which are coming on the world; for the powers of the

27 heavens will be shaken. And then they will see the Son of
28 Man coming in a cloud with power and great glory. And Rev. xiv. 14.

when these things begin to come to pass, look up, and lift
up your heads; for your redemption draweth nigh.

29 And he spoke to them a parable: Behold the fig tree, and Matt. xxiv. 32.

30 all the trees; when they are now shooting forth, ye see and

31 know of your own selves that now summer is nigh. And

so, when ye see these things happening, know ye that

32 the kingdom of God is nigh. Verily, I say to you, this

33 generation will not pass away, till all has come about. The
heavens and the earth will pass away; but my words will
not pass away. Isa. xl. 8.

34 And take heed to yourselves, lest at any time your hearts
be overcharged with surfeiting and drunkenness and cares

of this life, and so that day come upon you suddenly, like

35 a snare. For it will come on all who dwell on the face of

36 the whole earth. But, be wakeful, praying at every season, Matt. xxv. 13.

that ye may prevail to escape all those things which will
come to pass, and to stand before the Son of Man.

37 AND each day he was teaching in the temple; and at
night he went out, and abode in the mount which is called John viii. 1.

38 Olivet. And all the people went early in the morning to
him in the temple, to hear him.

22

1 NOW, the feast of unleavened bread, which is called the
2 Passover, was nigh. And the high priests and scribes
were seeking how they might kill him; for they feared the
people.

3 Then Satan entered Judas, called Iscariot, who was of Matt. xxvi. 14.

4 the number of the twelve. And he went his way and

communed with the high priests and captains, how he

5 might betray him to them. And they were glad, and Zec. xi. 12.

6 covenanted to give Judas money. And he agreed, and

sought opportunity to betray him to them in the absence of the multitude.

Ex. xii.

AND the day of unleavened bread came, when the Passover had to be sacrificed. And Jesus sent Peter and John, saying, Go and prepare us the Passover, that we may eat. And they said to him, Where wouldst thou that we prepare? And he said to them, Behold, when ye have entered the city, there will meet you a man, bearing a pitcher of water; follow him into the house which he entereth. And ye shall say to the householder, The Master saith to thee, Where is the guestchamber, where I may eat the Passover with my disciples? And he will show you a large upper room furnished; there make ready. And they went, and found as he had said to them; and they made ready the Passover.

Matt. xxvi. 12.

AND when the hour had come, he sat at table, and the apostles with him. And he said to them, I have earnestly desired to eat this Passover with you before I suffer; for I say to you, I shall never again eat it until it be fulfilled in the kingdom of God. And he took a cup, and gave thanks, and said, Take this, and divide it among yourselves; for I say to you, I shall not drink henceforth of the fruit of the vine, until the kingdom of God has come. And he took bread, and gave thanks, and broke, and gave to them, saying, This is my body which is being given for you; do this in remembrance of me. And, after they had supped, the cup likewise, saying, This cup is the new covenant in my blood, which is shed for you.

Mark xiv. 22.

But, behold, the hand of him who betrayeth me is with me on the table. For the Son of Man goeth, as it was determined; but alas for that man by whom he is betrayed! And they began to inquire among themselves which of them it was who would do that thing.

Luke xxiv. 46.

And there arose also a contention among them, as to which of them was esteemed the greatest. And he said to them, The kings of the Gentiles lord it over them; and those who exercise authority over them are called benefactors. But ye shall not be so; but he who is greatest among you, let him become as the youngest; and he who is chief, as he who serveth. For which is greater, he who sitteth at table,

Luke ix. 46.

- or he who serveth? is not he who sitteth at table? but I am among you as he who serveth. John xiii. 14.
- 28 Ye are those who have continued with me in my trials.
 29 And I appoint unto you a kingdom, even as my Father
 30 appointed unto me, that ye may eat and drink at my table
 in my kingdom; and ye shall sit on thrones judging the
 twelve tribes of Israel.
- 31 Simon, Simon, behold, Satan desired to have you all, that
 32 he might sift you as wheat; but, as to thee, I besought Amos ix. 9.
 that thy faith might not fail; and when thou hast turned, John xvii. 9.
 33 strengthen thou thy brethren. And Simon said to him,
 Lord, I am ready to go with thee both to prison and to death.
 34 Jesus said, I tell thee, Peter, the cock will not crow this day
 till thou hast thrice denied that thou knowest me.
- 35 And Jesus said to them, When I sent you forth without Luke ix. 3.
 purse and wallet and shoes, lacked ye anything? And they
 36 said, Nothing. Then said he to them, But now, he who hath
 a purse, let him take it, and likewise a wallet; and he who
 hath not a purse (*a*), let him sell his garment, and buy a sword.
 37 For I say to you, This that is written must be accomplished Isa. liii. 12.
 in me, 'And he was reckoned among the transgressors'; for
 38 that which concerneth me hath an end. And the disciples
 said, Lord, behold, here are two swords. And he said to them,
 It is enough.
- 39 AND he came out, and went, as he was wont, to the Matt. xxvi. 30.
 40 Mount of Olives; and the disciples followed him. And when
 he was at the place, he said to them, Pray that ye enter not
 into temptation.
- 41 And he was withdrawn from them about a stone's cast.
 42 And kneeling down, he prayed, saying, Father, if Thou art
 willing, remove this cup from me; nevertheless not my will,
 43 but Thine, be done. And there appeared unto him an angel Matt. iv. 11.
 44 from heaven, strengthening him. And falling into an
 agony, he prayed the more earnestly; and his sweat be-
 came as it were great drops of blood falling down upon
 the ground.
- 45 And he rose from prayer, and came to the disciples, but

(*a*) *Or sword.*

Luke xxii. 40. found them sleeping for sorrow ; and he said to them, Why sleep ye ? rise and pray, that ye enter not into temptation. 46

Matt. xxvi. 47. While he was yet speaking, lo, a multitude ; and he who was called Judas, one of the twelve, went before them, and drew near to Jesus to kiss him. But Jesus said to him, Judas, betrayest thou the Son of Man with a kiss ! When those who were about him saw what would follow, they said, Lord, shall we smite with the sword ? And one of them smote the servant of the High Priest, and cut off his right ear. And Jesus answered and said, Suffer ye thus far. And he touched the ear, and healed him. 47 48 49 50 51

John xii. 27. Then Jesus said to the high priests, and captains of the temple, and elders, who had come against him, Have ye come out, with swords and staves, as against a robber ? When I was with you daily in the temple, ye stretched not forth your hands against me ; but this hour is yours, and now is the power of darkness. Then they seized him, and led him away, and took him into the High Priest's house. 52 53 54 55

Matt. xxvi. 69. And Peter followed afar off. And when they had kindled a fire in the midst of the court, and had sat down together, Peter sat among them. But a certain maid saw him as he sat in the firelight, and, attentively looking upon him, she said, This man also was with him. And he denied it, saying, Woman, I know him not. And after a little while some one else saw him, and said, Thou also art of them. And Peter said, Man, I am not. And about the space of an hour afterwards, another confidently affirmed, saying, Of a truth this fellow also was with him ; for he too is a Galilæan. And Peter said, Man, I know not what thou sayest. And immediately, while he was yet speaking, a cock crew. And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said to him, Before the cock crow this day, thou wilt disown me thrice. And he went out, and wept bitterly. 56 57 58 59 60 61 62

Matt. xxvi. 68. And the men who had Jesus in charge mocked him, and smote him. And they blindfolded him, and asked him, saying, Prophecy, who was it who struck thee ? And they spoke many other things against him, reviling him. 63 64 65

- 66 AND as soon as it was day, the Assembly of Elders of the people, both high priests and scribes, came together and led
 67 him away into their council, saying, If thou art the Christ, tell us. He said to them, If I tell you, ye will not believe;
 68, 69 and if I question you, ye will not answer. But henceforth the Son of Man will be sitting at the right hand of the power
 70 of God. Then said they all, Art thou then the Son of God?
 71 And he said to them, Ye say truly; I am. And they said, Why need we any further witness? for we ourselves have heard from his own mouth.
- 23 1 AND the whole multitude of them arose, and led him to
 2 Pilate. And they began to accuse him, saying, We found this fellow perverting our nation, and forbidding to give tribute to Cæsar, and saying that he himself is Christ a king.
 3 Pilate asked him, saying, Art thou the king of the Jews? John xviii. 36.
 4 And he answered him and said, Thou sayest truly. Then Pilate said to the high priests and to the people, I find
 5 no guilt in this man. But they were the more urgent, saying, He stirreth up the people, teaching throughout all Judæa, and beginning from Galilee even to this place. Psr. lvii. 4.
 6 But when Pilate heard, he asked whether the man was a
 7 Galilæan. And as soon as he knew that he was of Herod's jurisdiction, he sent him to Herod, who himself also was in Jerusalem at that time.
- 8 And when Herod saw Jesus, he was exceedingly glad; for he had been a long time desirous to see him, because he
 9 had heard of him; and he hoped to see him do some miracle. And Herod put many questions to him; but he answered
 10 him nothing. And the high priests and scribes stood and
 11 vehemently accused him. And Herod with his soldiers set him at naught, and mocked him, and arrayed him in a
 12 gorgeous robe, and sent him back to Pilate. And the same day Herod and Pilate became friends; for, before, they were at enmity. Isa. liii. 3.
 13 But Pilate called together the high priests and the
 14 rulers and the people, and said to them, Ye brought to me this man, as one who perverteth the people; and behold, I examined him before you, but found no guilt in
 15 him touching those things whereof ye accuse him; no, nor Luke xxiii. 4.

yet Herod; for he sent him back to us; and, behold, nothing deserving of death has been done by him. I will therefore chastise him, and release him (*a*). 16

Acts iii. 14. But they cried out all together, saying, Away with this fellow, and release unto us Barabbas;—who for a certain tumult made in the city, and for murder, had been cast into prison. But Pilate, desiring to release Jesus, spoke again to them. But they kept crying out, saying, Crucify! crucify him! And he said to them the third time, Why, what evil hath he done? I have found in him nothing deserving of 20

Psa. xxii. 12. death; therefore, I will chastise him and let him go. And they were urgent with loud voices, demanding that he should be crucified. And their voices prevailed. 22

And Pilate gave sentence that it should be as they asked. 24
Ex. xxiii. 2. And he released him who for sedition and murder had been cast into prison, whom they had desired; but he delivered Jesus to their will. 25

Matt. xxvii. 32. And as they led him away, they laid hold of one Simon, a Cyrenian, who was coming from the country, and upon him they laid the cross, that he might bear it after Jesus. 26

And there followed him a great crowd of the people, and of women who bewailed and lamented him. But Jesus turning to them said, Daughters of Jerusalem, weep not for me; weep rather for yourselves and for your children. 27
Isa. liv. 1. For, behold, days are coming in which they will say, 'Blessed are the barren, and the wombs which never bore, and breasts which never gave suck.' Then they will begin to say to the mountains, 'Fall on us'; and to the hills, 'Cover us.' For if they do these things in a green tree, what shall be done in the dry? 29

And there were also two others, malefactors, led with him to be put to death. And when they had come to the place called The Skull (*b*), there they crucified him, and the malefactors, one at his right hand, and the other at his left. 32

Matt. v. 44. Then Jesus said, Father, forgive them; for they know not what they do. 34

(*a*) V. 17, 'Now at the feast he must needs release one unto them,' is of very doubtful authority.

(*b*) Or (from the Latin word for 'skull') Calvary.

- And in parting his garments among them, they cast lots.
 35 And the people stood beholding. And the rulers also derided
 him, saying, He saved others; let him save himself, if he is
 36 the Christ, the chosen of God. And the soldiers also mocked
 37 him, coming to him, offering him vinegar, and saying, If
 38 thou art the king of the Jews, save thyself. And above
 him there was an inscription,

Psa. xxii. 7.

This is the King of the Jews.

- 39 And one of the malefactors who were hanged was railing
 on him, Art thou not the Christ? save thyself and us.
 40 But the other, rebuking him, answered and said, Dost thou
 not fear God, seeing that thou art under the same con-
 41 demnation? and we indeed justly; for we receive the due
 42 reward of our deeds; but this man did nothing amiss. And
 he said, Jesus, remember me when thou comest into (a) thy
 43 kingdom. And Jesus said to him, Verily, I say to thee,
 to-day thou shalt be with me in Paradise.
 44 AND it was now about the sixth hour, and there came a
 45 darkness over all the land until the ninth hour, the sun's
 light having failed; and the veil of the sanctuary was rent
 46 in the midst. And Jesus cried out with a loud voice, and
 said, Father, into Thy hands I commit my spirit. And
 having said this, he expired.
 47 Now, when the centurion saw what was done, he glorified
 48 God, saying, Certainly this was a righteous man. And all
 the multitudes who had come together to that sight, when
 they beheld the things which were done, went home, smiting
 49 their breasts. But all his acquaintance, and the women
 who followed him from Galilee, stood afar off, seeing these
 things.
 50 AND, behold, a man named Joseph, of Arimathæa (a city
 of the Jews), who was a counsellor, a good and righteous man
 51 (he had not consented to their counsel and deed), and was
 52 looking for the kingdom of God; this man went to Pilate,
 53 and begged the body of Jesus. Then he took it down, and

Luke xvii. 34.

1 Pet. i. 19.

2 Cor. xii. 4.

Psa. xxxi. 5.

Mark xv. 40.

Mark xv. 43.

Isa. liii. 9.

(a) Or (according to some authorities) in.

Matt. xxvii. 62. wrapped it in linen ; and he laid him in a rock-hewn tomb,
 in which never yet had any one been laid. And it was the 54
 day of Preparation, and the Sabbath drew on. And the 55
 women, who had come with him from Galilee, followed,
 Mark xvi. 1. and beheld the tomb, and how his body was laid. And they 56
 returned, and prepared spices and ointments.

Matt. xxviii. 1. AND on the Sabbath they rested, according to the com- 24
 mandment ; but, on the first day of the week, very early in 1
 the morning, they came to the tomb, bringing the spices 2
 which they had prepared. But they found the stone rolled 3
 away from the sepulchre ; and they entered, but found not
 the body of the Lord Jesus.

John xx. 12. And while they were perplexed concerning this, two men 4
 in glittering raiment stood by them, and said to them, when 5
 they were afraid and were bowing their faces to the earth,
 Rev. i. 18. Why seek ye among the dead him who liveth ? he is not 6
 here, but has risen ; remember how he spoke to you while
 Luke ix. 22. he was yet in Galilee, saying, 'The Son of Man must be 7
 delivered into the hands of sinful men, and be crucified, and
 on the third day rise.'

And they remembered his words, and returned from the 8, 9
 tomb, and told all these things to the eleven, and to all the
 Luke viii. 2. rest. (They were Mary the Magdalene, and Joana, and Mary 10
 the *mother* of James ; also the other women with them told
 Gen. xix. 14. these things to the apostles.) But these words seemed to 11
 them as idle talk ; and they believed them not. Then Peter 12
 arose, and ran to the tomb ; and stooping down, he beheld
 John xx. 3. the linen cloths by themselves ; and he departed, wondering
 in himself at that which had come to pass.

Mark xvi. 12. AND two of the disciples went that same day to a village 13
 called Emmaus, which is three score furlongs from Jerusalem.
 Mal. iii. 16. And they were talking together of all those things which had 14
 happened. And while they talked and reasoned, Jesus him- 15
 self drew near, and went on with them. But their eyes were 16
 holden that they should not recognise him. And he said to 17
 them, What discourses are these which ye have with each
 other, as ye walk. And they stood still, looking sad.

John xix. 25. And one of them, named Cleopas, answered and said to 18

- him, Dost thou lodge alone in Jerusalem, that thou hast not known the things which have come to pass there in these
19 days? And he said to them, What things? And they said to him, Those concerning Jesus the Nazarene, who showed himself a prophet mighty in deed and word before God and
20 all the people; and how the high priests and our rulers delivered him up to be condemned to death, and crucified
21 him. But we were hoping that he was the one who should redeem Israel. Yea, and besides all this, it is the third
22 day since these things were done; moreover, certain women of our company who were early at the sepulchre, made us
23 astonished; for, when they found not his body, they came, saying that they had seen a vision of angels, who said that
24 he was alive. And certain of those who were with us went to the sepulchre, and found it even as the women had said; but him they saw not.
- 25 Then he said to them, O foolish men, and slow of heart Heb. v. 11.
26 to believe all that the prophets spoke; ought not the Christ to have suffered these things, and to have entered into his
27 glory? And, beginning with Moses and all the prophets, Luke xxiv. 44.
he expounded to them in all the Scriptures, the things concerning himself.
- 28 And they drew near the village whither they were going;
29 and he made as if he would go further. And they constrained him, saying, Abide with us; for it is towards evening, and the day is already far spent. And he went in to
30 abide with them. And when he had sat down at table with them, he took the bread, and blessed, and broke, and gave to
31 them. And their eyes were opened, and they recognised
32 him; and he vanished out of their sight. Then they said to each other, Did not our hearts burn within us, while he talked with us on the way, as he opened to us the Scriptures?
- 33 And they arose the same hour, and returned to Jerusalem, and found the eleven gathered together, and those who were
34 with them; who said, The Lord has risen indeed, and hath
35 appeared to Simon. And the two declared what things were done in the way, and how he was made known to them in the breaking of bread.
- 36 And as they thus spoke, he himself stood in the midst Mark xvi. 14.
37 of them, and said to them, Peace be unto you. But they

Mark vi. 49. were terrified and affrighted, and thought that they beheld
a spirit. And he said to them, Why are ye troubled? and 38
why do doubts arise in your hearts? See my hands and 39
my feet, that it is I myself; feel me and see; for a spirit
hath not flesh and bones, as ye perceive me to have. And 40
when he had thus spoken, he showed them his hands and his
feet. While they yet believed not for joy, and wondered, 41
Gen. xlv. 26. he said to them, Have ye here any food? And they gave 42
him a piece of a broiled fish; and he took it, and ate before 43
them.

Matt. xvi. 21. AND he said to them, These are my words which I spoke 44
to you, while I was yet with you, that 'all things which are
written concerning me in the Law of Moses and in the Pro-
phets and Psalms, must be fulfilled.' Then he opened their 45
Luke xxii. 37. minds that they might understand the Scriptures. And he 46
Isa. liii. 3. said to them, Thus it is written: that the Christ should
suffer, and should rise from the dead the third day, and that 47
Acts v. 31. repentance unto remission of sins should be preached in his
name unto all nations, beginning at Jerusalem. Ye are 48
witnesses of these things. And, behold, I send forth upon 49
you the promise of my Father; but tarry ye in the city until
Isa. xlv. 3. ye be clothed with power from on high.

AND he led them out as far as Bethany, and lifted up his 50
hands, and blessed them. And while he was blessing them 51
Acts i. 9. he was parted from them, and was carried up into heaven (a).
And they worshipped him, and (a) returned to Jerusalem with 52
Acts ii. 46. great joy; and were continually in the temple, blessing God. 53

(a) Some MSS. omit, from v. 51, the words 'and was carried up into
Heaven'; and from v. 52, 'worshipped him and.'

THE GOSPEL ACCORDING TO JOHN

- 1 **I** **N** the beginning was the Word, and the Word was with God, John xvii. 5.
 2 and the Word was God. The same was in the beginning Phil. ii. 6.
 3 with God. All things were made through him; and with- Psa. xxxiii. 6.
 4 out him nothing was made that has been made. In him was
 5 life; and the life was the light of men. And the light shineth John v. 26.
 in the darkness; and the darkness overpowered it not. John iii. 19.
- 6 **T****H****E****R****E** came, sent from God, a man, whose name was Luke iii. 2.
 7 John. This man came for a testimony, to bear witness of
 8 the Light, that all men might believe through him. He was
 not the Light, but was sent to bear witness of the Light.
- 9 The true Light was that which, coming into the world (a), Isa. xlix. 6.
 10 enlighteneth every man. He was in the world, and the
 world was made through him, and the world knew him not.
- 11 He came to what was his own, yet those who were his own Acts iii. 26.
 12 received him not. But to as many as received him, he gave
 the right to become children of God, even to those who believe
 13 on his name; who were born, not of blood, nor of the will of Gal. iii. 26.
 14 the flesh, nor of the will of man, but of God. Jas. i. 18.
- And the Word became flesh, and dwelt among us, full of
 grace and truth; and we beheld his glory, glory as of an only
 begotten from a Father.
- 15 **A****N****D** John bore witness of him and cried saying, This is he Matt. iii. 11.
 of whom I said, 'He who cometh after me is preferred to me,
 for he was before me' (b).
- 16 For it is from his fulness that we all received, and grace
 17 upon grace. For the Law was given through Moses, but
 grace and truth came through Jesus Christ.
- 18 No one hath seen God at any time; God only-begotten (c), Ex. xxxiii. 20.
 who is in the bosom of the Father, he declared Him.

(a) Or enlighteneth every man as he cometh into the world.

(b) Or is now in advance of me, for he was in being before me (Or, first in regard to me).

(c) Some MSS. have, 'the only-begotten Son.' Both readings are very ancient, but that given in the text is now regarded by many authorities as the earlier. (Compare verses 1 and 14.)

AND this is the testimony of John, when the Jews sent to him priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not, but confessed, I am not the Christ. And they asked him, What then? Art thou Elijah? And he said, I am not. Art thou the Prophet? And he answered, No. Then they said to him, Who art thou? that we may give an answer to those who sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, 'Make straight the way of the LORD,' (as said the prophet Isaiah). And they had been sent from the Pharisees. And they asked him, Why then baptizest thou, if thou art not the Christ, nor Elijah, nor the Prophet? John answered them, saying, I baptize with water; there standeth in the midst of you one whom ye know not, he who cometh after me, the thong of whose sandal I am not worthy to loose.

These things were done in Bethany (*a*) across the Jordan, where John was baptizing.

THE next day he saw Jesus coming to him, and said, Behold, the Lamb of God, which taketh away the sin of the world. This is he for whom I said, After me cometh a man who is preferred to me; for he was before me (*b*). And I knew him not; but I came baptizing with water, that he might be made manifest to Israel.

And John bore witness, saying, I saw the Spirit descending from heaven like a dove, and it rested upon him. And I knew him not; but He who sent me to baptize with water, the same said to me, He on whom thou shalt see the Spirit descending and abiding, the same is he who baptizeth with the Holy Spirit. And I saw, and bore testimony that this is the Son of God.

THE next day John was standing with two of his disciples; and looking upon Jesus as he walked, he said, Behold, the Lamb of God! And the two disciples heard him speak, and they followed Jesus. Then Jesus turned and looked at them as they followed, and he said to them, What seek ye? They

(*a*) In some MSS., Bethabara; in others, Betharaba.

(*b*) See footnote to v. 15.

said to him, Rabbi (which, being interpreted, is Master),
 39 where dwellest thou? He said to them, Come and ye shall
 see. So they went and saw where he dwelt, and continued
 with him that day; it was about the tenth hour.

40 One of the two who heard John speak, and followed Jesus,
 41 was Andrew, Simon Peter's brother. He first found his
 own brother Simon, and saying to him, We have found the
 42 Messiah (which, being interpreted, is Christ), brought him
 to Jesus. Jesus looked on him and said, Thou art Simon
 the son of John; thou shalt be called Cephas (which is, by
 interpretation, Peter (*a*)).

Matt. xvi. 18.

43 THE day following, Jesus would go forth into Galilee, and
 44 finding Philip, he said to him, Follow me. Now, Philip was
 45 from Bethsaida, the city of Andrew and Peter. Philip found
 Nathanael, and said to him, We have found him, of whom
 Moses in the Law, and the Prophets, wrote, Jesus of
 46 Nazareth, son of Joseph. And Nathanael said to him, Can
 any good thing come out of Nazareth? Philip said to him,
 Come and see.

Luke xxiv. 27.

John vii. 41.

Num. x. 29.

47 Jesus saw Nathanael coming to him, and said of
 him, Behold, an Israelite indeed, in whom is no guile!
 48 Nathanael said to him, Whence knowest thou me? Jesus
 answered and said to him, Before Philip called thee, when
 49 thou wast under the fig tree, I saw thee. Nathanael answered
 him, Rabbi, thou art the Son of God; thou art king of
 50 Israel. Jesus answered and said to him, Because I said to
 thee, I saw thee under the fig tree, believest thou? thou shalt
 51 see greater things than these. And he said to him, Verily,
 verily, I tell you, ye shall see the heavens opened, and the
 angels of God ascending and descending upon the Son of Man.

I'sa. xxxii. 2.

John xx. 31.

Gen. xxviii. 12.

2

1 AND the third day there was a marriage in Cana of
 2 Galilee; and the mother of Jesus was there; and Jesus
 3 and his disciples were invited to the marriage. And when
 the wine failed, the mother of Jesus said to him, They have
 4 no wine. And Jesus said to her, Woman, what have I to do
 5 with thee? my hour has not yet come. His mother said to
 6 the attendants, Whatsoever he saith to you, do it. Now there

Heb. xlii. 4.

Zec. x. 7.

Luke v. 5.

(*a*) Or a stone, i.e. a piece of rock.

were set there, according to the custom of purification among the Jews, six stone water-jars, holding two or three firkins apiece. Jesus said to them, Fill the jars with water. And they filled them up to the brim. And he said to them, Draw out now, and bear unto the ruler of the feast. And they bore it.

Now, when the ruler of the feast tasted the water which had become wine, and knew not whence it was, (but the attendants who drew the water knew;) he called the bridegroom, and said to him, Every man setteth forth at the beginning the good wine, and when men have freely drunk, that which is worse; but thou hast kept the good wine until now. Jesus wrought in Cana of Galilee this beginning of his signs, and manifested his glory; and his disciples believed on him.

AFTER this he went down to Capernaum, with his mother and brothers and his disciples; and they continued there not many days.

AND the Jews' Passover was nigh, and Jesus went up to Jerusalem. And he found in the temple the sellers of oxen and sheep and doves, and the money-changers sitting. And he made a scourge of cords (a), and drove them all out of the temple, both the sheep and the oxen; and poured out the changers' coins, and overthrew the tables; and said to those who sold doves, Take these things hence; make not my Father's house a house of merchandise. (His disciples remembered that it was written, 'Zeal for Thy house will devour me.') So the Jews answered and said to him, What sign showest thou to us, seeing that thou doest these things? Jesus answered and said to them, Destroy this sanctuary, and in three days I will raise it up.

The Jews therefore said, Forty-six years was this sanctuary in building, and wilt thou raise it up in three days?

(But he was speaking of the sanctuary of his body. When therefore he had risen from the dead, his disciples remembered that he had said this; and they believed the Scripture, and the word which Jesus had spoken.)

(a) Or rushes.

- 23 NOW, while he was in Jerusalem at the Passover, during
the feast, many believed on his name, beholding the signs John xvi. 13.
24 which he did. But Jesus did not trust himself to them,
25 because he knew all men, and needed not that any should
testify concerning man; for he himself knew what was in man.
- 3 1 Now there was a man of the Pharisees, named Nicodemus,
2 a ruler of the Jews: this man came to Jesus by night and John vii. 50.
said to him, Rabbi, we know that thou art a teacher come
from God; for no one can do the signs which thou doest,
3 unless God is with him. Jesus answered and said to him, John ix. 16.
Verily, verily, I say to thee, unless a man be born anew (*a*),
4 he cannot see the kingdom of God. Nicodemus said to
him, How can a man be born when he is old? can he enter
his mother's womb a second time and be born?
- 5 Jesus answered, Verily, verily, I say to thee, unless a man
be born of water and of the Spirit, he cannot enter the king-
6 dom of God. That which is born of the flesh is flesh; and 1 Cor. xv. 47.
7 that which is born of the Spirit is spirit. Marvel not that
8 I said to thee, Ye must be born anew (*a*). The wind
bloweth where it will, and thou hearest the sound thereof
but canst not tell whence it cometh or whither it goeth;
9 thus is every one who is born of the Spirit. Nicodemus 1 Cor. ii. 11.
10 answered and said to him, How can these things be? Jesus
answered and said to him, Art thou the teacher of Israel,
11 and yet knowest not these things? Verily, verily, I say
to thee, we speak that which we know, and testify that
which we have seen; yet ye receive not our testimony. 1 John i. 3.
12 If I have told you earthly things, and ye believe not, how
13 shall ye believe, if I tell you heavenly things? And no one
hath ascended to heaven, but he who came down from
heaven, the Son of Man.
- 14 And as Moses lifted up the serpent in the wilderness, so Numb. xxi. 8.
15 must the Son of Man be lifted up; that whosoever believeth
16 in him may have everlasting life (*b*). For God so loved the 1 John iv. 9.
world, that he gave the only-begotten Son, that whosoever
believeth on him should not perish, but should have ever-
17 lasting life. For God sent not the Son into the world to Luke ix. 56.

(*a*) Or from above.

(*b*) Or that whosoever believeth may in him have everlasting life.

judge the world; but that the world through him should be saved.

John vi. 40. He who believeth on him is not condemned; he who believeth not hath been judged already, because he hath not believed on the name of the only-begotten Son of God. And this is the judgment, that light has come into the world, and men loved darkness rather than light, because their deeds were evil. For every one who practises evil hateth the light, neither cometh he to the light, lest his deeds should be exposed. But he who doeth the truth cometh to the light, that his deeds may be made manifest that they were wrought in God.

AFTER these things Jesus and his disciples went into the land of Judæa; and there he tarried with them, and baptized. And John also was baptizing in Ænon near Salim, because there was much water there; and men went and were baptized. For John had not yet been cast into prison.

Matt. xiv. 3. Then there arose a questioning on the part of John's disciples with a Jew about purifying. And they went to John and said to him, Rabbi, he who was with thee beyond the Jordan, to whom thou hast borne witness, behold, he baptizeth, and all men are going to him.

1 Cor. ii. 12. John answered and said, A man can receive nothing, unless it hath been given him from heaven. Ye yourselves bear me witness that I said, I am not the Christ; but I am sent before him. He who hath the bride is the bridegroom; but the friend of the bridegroom, who standeth and heareth him, rejoiceth greatly because of the bridegroom's voice; this my joy therefore is fulfilled. He must increase, but I must decrease.

John vi. 33. He who cometh from above is over all; he who is of the earth is earthly, and speaketh of the earth; he who cometh from heaven is over all. What he hath seen and heard he testifieth; and none receiveth his testimony. He who received his testimony set his seal to this, that God is true. John vii. 16. For he whom God sent speaketh the words of God, for He giveth not the Spirit by measure. The Father loveth the Son, and hath given all things into his hand. He who

believeth on the Son hath everlasting life; and he who obeyeth not the Son will not see life; but the wrath of God abideth on him. Rom. i. 18

- 4₁ WHEN therefore the Lord knew that the Pharisees had heard that he was making and baptizing more disciples than John, (though it was not Jesus himself who baptized, but his disciples), he left Judæa, and departed again into Galilee.
- 4 And he must needs go through Samaria.
- 5 So he came to a city of Samaria called Sychar, near the piece of ground which Jacob gave to his son Joseph. Now, Jacob's well (*a*) was there. So Jesus, being wearied with his journey, was sitting, just as he was, by the well (*a*): and it was about the sixth hour. There came a woman of Samaria to draw water. Jesus said to her, Give me to drink. (For his disciples had gone away to the city to buy food.) Therefore the woman of Samaria said to him, How is it that thou, who art a Jew, askest drink from me, who am a woman of Samaria? (for Jews have no dealings with Samaritans). Gen. xxxiii. 19.
- 10 Jesus answered and said to her, If thou hadst known the gift of God, and who it is that saith to thee, 'Give me to drink,' thou wouldst have asked of him, and he would have given thee living water. She said to him, Sir, thou hast nothing to draw with, and the well is deep; whence then hast thou the living water? Art thou greater than our father Jacob, who gave us the well, and drank thereof himself, with his children and his cattle? Jesus answered and said to her, Every one who drinketh of this water will thirst again; but whosoever shall drink of the water which I will give him, he shall never thirst; but the water which I will give him shall become in him a fountain of water springing up unto everlasting life. Eph. ii. 8.
- 15 The woman said to him, Sir, give me this water, that I thirst not, neither come hither to draw. He said to her, Go, call thy husband, and come hither. The woman answered and said, I have no husband. Jesus said to her, Thou well saidst, 'I have no husband'; for thou hast had five husbands; and he whom thou hast now is not thy husband; in that, Isa. xii. 3.
- 17 I will give him, he shall never thirst; but the water which I will give him shall become in him a fountain of water springing up unto everlasting life. John vi. 35, 49.
- 18 The woman said to him, Sir, give me this water, that I thirst not, neither come hither to draw. He said to her, Go, call thy husband, and come hither. The woman answered and said, I have no husband. Jesus said to her, Thou well saidst, 'I have no husband'; for thou hast had five husbands; and he whom thou hast now is not thy husband; in that, John vii. 38.

(*a*) Or (in verse 6 only) spring, or fountain.

thou hast spoken truly. The woman said to him, Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain; but ye say, that Jerusalem is the place wherein men ought to worship. 19 20

Jesus said to her, Believe me, woman, an hour is coming, when neither in this mountain, nor in Jerusalem, will ye worship the Father. Ye worship ye know not what; we know what we worship; for salvation is from the Jews. But an hour cometh, and now is, when the true worshippers will worship the Father in spirit and in truth; for, indeed, the Father is seeking such for His worshippers. God is spirit; and those who worship must worship in spirit and truth. The woman said to him, I know that Messiah is coming, who is called Christ; when he hath come he will tell us all things. Jesus said to her, I who speak to thee am he. 21 22 23 24 25 26

And upon this his disciples came, and they wondered that he was talking with a woman; yet no one said, 'What seekest thou, or why talkest thou with her?' The woman therefore left her waterpot and went her way into the city, and said to the men, Come, see a man who told me all that ever I did. Can this be the Christ? They went out of the city, and came to him. Meanwhile his disciples prayed him, saying, Master, eat. But he said to them, I have food to eat which ye know not. Therefore the disciples said one to another, Hath any one brought him anything to eat? 27 28 29 30 31 32 33

Jesus said to them, My food is to do the will of Him who sent me, and to accomplish His work. Say ye not, 'There are yet four months before harvest cometh'? Lo, I say to you, Lift up your eyes, and behold the fields, that they are white unto harvest. Already he who reapeth receiveth wages, and gathereth fruit unto life eternal; that he who soweth and he who reapeth may rejoice together. For herein is the saying true, 'One soweth, and another reapeth.' I sent you to reap that whereon ye bestowed no labour; others have laboured, and ye have entered upon their labour. 34 35 36 37 38

AND many of the Samaritans of that city believed on him for the saying of the woman, who testified, He told me all that ever I did. So when the Samaritans had come to him, they besought him to abide with them; and he abode there two days. And many more believed because of his own 39 40 41

42 word : and they said to thè woman, Now we believe, not John xvii. 8.
because of thy saying ; for we have heard for ourselves, and
know that this is indeed the Saviour of the world.

43 AFTER the two days he departed thence into Galilee.
44 For Jesus himself testified, that a prophet hath no honour Matt. xiii. 57.
45 in his own country. Then when he had gone into Galilee,
the Galilæans received him, because they had seen all the
things which he did in Jerusalem at the feast ; for they Deut. xvi. 16.
also had gone to the feast.

46 SO Jesus went again to Cana of Galilee, where he had John ii. 11.
made the water wine. And there was a certain nobleman,
47 whose son was ill in Capernaum. When he heard that Jesus
had come out of Judæa into Galilee, he went to him, and
entreated him to come down and heal his son ; for he was
48 at the point of death. Then said Jesus to him, Unless ye
49 see signs and wonders, ye will not believe. The nobleman
50 said to him, Sir, come down ere my child die ! Jesus said
to him, Go thy way, thy son liveth. The man believed the
word which Jesus had spoken to him, and he went his way.
51 And as he was going down, the servants met him, saying,
52 Thy son liveth. He inquired therefore of them the hour in
which he began to mend. So they said to him, Yesterday
53 at the seventh hour the fever left him. The father therefore
knew that it was at the same hour at which Jesus had said
to him, Thy son liveth. And he himself and all his household
54 believed. Now, Jesus did this further, as a second sign, after
he had come out of Judæa into Galilee. Psa. cvii. 20.

5 1 AFTER these things there was a feast of the Jews ; and Lev. xxiii. 2.
Jesus went up to Jerusalem.

2 Now there is in Jerusalem by the sheep gate a pool, Neh. iii. 1.
which is called in Hebrew Bethzatha (a), and has five
3 cloisters. In these lay a multitude of those who were sick,
blind, halt, withered (b), waiting for the moving of the
4 water. For an angel went down at a certain season into
the pool, and troubled the water ; whosoever then first after Pro. viii. 17.

(a) Or House of the Olive ; some MSS. have Bethesda (House of Mercy) ; others Bethsaida, &c.

(b) See note (a), p. 176.

| | | |
|------------------|---|----|
| | the troubling of the water went in, was cured of whatever disease he had (a). Now, a certain man was there, who had | 5 |
| Psa. cxlii. 3. | had his infirmity thirty and eight years. When Jesus saw him | 6 |
| | lying, and knew that he had now spent a long time thus, he | |
| Deut. xxxii. 36. | said to him, Wouldst thou be made well? The infirm man | 7 |
| | answered him, Sir, I have no man, when the water is troubled, | |
| | to put me into the pool; but while I am going, another | |
| | steppeth down before me. Jesus said to him, Rise, take up | 8 |
| | thy bed, and walk. And immediately the man was made | 9 |
| | well, and took up his bed, and walked. | |
| | Now, that day was the Sabbath. The Jews therefore said | 10 |
| Jer. xvii. 21. | to him who had been cured, It is the Sabbath; and it is not | |
| | lawful for thee to carry thy bed. But he answered them, | 11 |
| | He who made me well, the same said to me, 'Take up thy | |
| | bed, and walk.' They asked him, Who is the man that said | 12 |
| | to thee, 'Take it up, and walk?' But he that was healed | 13 |
| Luke iv. 30. | knew not who it was; for Jesus had withdrawn, a multi- | |
| | tude being in the place. | |
| | Afterwards Jesus found him in the temple, and said to | 14 |
| John viii. 11. | him, Behold, thou art made well; sin no more, lest some | |
| | worse thing befall thee. The man departed, and told the | 15 |
| | Jews that it was Jesus who had made him well. And, | 16 |
| | for this, the Jews began to persecute Jesus, because he | |
| | was doing these things on the Sabbath. But he answered | 17 |
| John ix. 4. | them, My Father worketh even until now, and I work. | |
| | For this, then, the Jews sought the more to kill him, | 18 |
| | because he not only had broken the Sabbath, but also had | |
| | said that God was his own father, claiming to be equal | |
| | with God. | |
| | Jesus therefore answered and said to them, Verily, verily, | 19 |
| John v. 30. | I say to you, the Son can do nothing of himself, but only | |
| | what he seeth the Father doing; for what things soever He | |
| | doeth, these also the Son doeth likewise. For the Father | 20 |
| John iii. 35. | loveth the Son, and sheweth him all things which He Him- | |
| | self doeth; and He will show him greater works than these, | |
| | that ye may marvel. For as the Father raiseth the dead, | 21 |
| John xi. 25. | and giveth them life; even so the Son giveth life to whom he | |

(a) The words, 'waiting . . . disease he had' (v. 3 to end of v. 4), are omitted, in whole or in part, by many ancient authorities.

- 22 will. For the Father judgeth no man, but hath committed
 23 all judgment to the Son; that all should honour the Son,
 even as they honour the Father. He who honoureth not the
 Son, honoureth not the Father who sent him.
- 24 Verily, verily, I say to you, he who heareth my word and John vi. 40.
 believeth on Him who sent me, hath everlasting life, and
 cometh not into judgment, but has passed from death unto
 25 life. I say to you, Verily, verily, an hour is coming, and Eph. ii. 1.
 now is, when the dead will hear the voice of the Son of God;
 26 and those who hear will live. For as the Father hath life
 in Himself, so also He gave to the Son to have life in 1 Cor. xv. 45.
 27 himself; and He gave him authority to execute judgment,
 because he is a son of man.
- 28 Marvel not at this; for an hour is coming in which
 29 all who are in the graves will hear his voice, and will Dan. xii. 2.
 come forth; those who did good, unto a resurrection
 of life; those who practised evil, unto a resurrection of
 judgment. Matt. xxv. 46.
- 30 I can do nothing of my own self; as I hear I judge; John v. 19.
 and my judgment is righteous; because I seek not my own
 31 will, but the will of Him who sent me. If I bear witness
 32 concerning myself, mine is not true witness. There is
 another who beareth witness of me; and I know that the
 witness which He beareth concerning me is true.
- 33 Ye yourselves sent to John, and he bore witness to the John i. 7.
 34 truth. Now, I receive not witness from man; but I say
 35 these things that ye may be saved. John was the burning
 and shining lamp; and ye were willing for a season to re- Matt. xxi. 26.
 joice in his light.
- 36 But I have greater witness than that of John; for, the
 works which the Father hath given me to accomplish, the
 selfsame works which I do, bear witness concerning me, that
 37 the Father hath sent me. And the Father who sent me, Matt. iii. 17.
 He hath borne witness concerning me. Ye have neither
 38 heard His voice at any time, nor seen His form. And ye
 have not His word abiding in you; for ye believe not him
 39 whom He sent. Ye search (a) the Scriptures, for ye think
 that in them ye have eternal life; it is even they which

testify of me. Yet ye will not come to me that ye may have life. 40

1 Thess. ii. 6. I receive not honour from men. But I know you, that ye have not the love of God in you. I have come in my Father's name, and ye receive me not; if another shall come in his own name, him ye will receive. How can ye believe, who receive honour one from another, and seek not the honour which cometh from the only God? Think not that I will accuse you to the Father; there is one already who accuseth you, even Moses on whom ye have rested your hope. John xii. 43. For, had ye believed Moses, ye would have believed me; for Luke xvi. 31. he wrote concerning me. But if ye believe not his writings, 46 how will ye believe my words? 47

AFTER these things Jesus went over the sea of Galilee (which is the sea of Tiberias). And a great multitude followed him, because they had seen the miracles which he wrought on those who were infirm. And Jesus went up on to the mountain, and there he sat with his disciples. Now, the Passover, (the feast of the Jews,) was nigh. 6

Matt. xiv. 15. } Then Jesus lifted up his eyes, and saw a great multitude coming to him, and said to Philip, Whence are we to buy loaves, that these may eat? And this he said to try him; for he himself knew what he was about to do. Philip answered him, Two hundred shillingsworth of loaves is not sufficient for them that each may take a little. One of his disciples, Andrew, Simon Peter's brother, said to him, There is a lad here who has five barley loaves, and two small fishes; but what are these for so many? Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. Jesus therefore took the loaves; and gave thanks, and distributed to those who were seated; and likewise of the fishes, as much as they would. 11

Neh. ix. 25. When they were satisfied, he said to his disciples, Gather together the broken pieces which are over, that nothing be lost. So they gathered them together, and filled twelve baskets with broken pieces, which were over from the five barley loaves after the people had eaten. 12

Then those men, when they had seen the sign which he

- wrought, said, This is of a truth the prophet who was to
 15 come into the world. Jesus, therefore, knowing that they
 were coming to take him by force to make him king, with-
 drew again to the mountain himself alone. Gen. xlix. 10.
- 16 And when evening had come, his disciples went down to Matt. xiv. 23.
 17 the sea, and, entering a boat, went over the sea towards
 Capernaum. And it was already dark, and Jesus had not
 18 yet come to them. And the sea was rising by reason of a Psa. cvii. 25.
 19 strong wind which blew. So, when they had rowed about
 five and twenty or thirty furlongs, they saw Jesus walking
 on the sea and drawing nigh to the boat; and they were
 20, 21 afraid. But he said to them, It is I; be not afraid. Then
 they willingly received him into the boat; and immediately
 it was at the land whither they were going.
- 22 THE day following, the multitude which was standing at
 the other side of the sea, saw that there had been at that
 place no boat save one (a); and that Jesus had not entered
 the boat with his disciples, but that his disciples had gone John vi. 17.
 away by themselves.
- 23 (Other boats from Tiberias came nigh to the place
 where, after the Lord had given thanks, they had eaten the
 bread.)
- 24 Therefore when the multitude saw that Jesus was not there,
 neither were his disciples, they entered the boats, and went
 25 to Capernaum, seeking Jesus. And when they had found
 him on the other side of the sea, they said to him, Master,
 26 when camest thou hither? Jesus answered them and said,
 Verily, verily, I say to you, ye seek me, not because ye saw
 the signs, but because ye ate of the loaves and were satisfied.
- 27 Labour not for the food which perisheth, but for the food John vi. 54.
 which endureth unto everlasting life, which the Son of Man
 will give you; for on him God the Father hath set his
 seal.
- 28 They therefore said to him, What must we do, that we
 29 may work the works of God? Jesus answered and said to 1 John iii. 23,
 them, That ye should believe on him whom He sent, this is
 30 the work of God. They said therefore to him, What doest

(a) Some MSS. add, 'that into which his disciples had gone.'

thou, then, as a sign? that we may see it, and believe thee.

Psa. lxxviii. 24. } What dost thou work? Our fathers ate the manna in the 31
Ex. xvi. 16. } wilderness: as it is written, 'Out of the heavens He gave
them bread to eat.'

Jesus, therefore, said to them, Verily, verily, I say to you, 32
It is not Moses who hath given you the bread out of the
heavens; but my Father giveth you the true (a) bread from
Gal. iv. 4. } heaven. For the bread of God is he who cometh down 33
from heaven, and giveth life to the world. They said, 34
therefore, to him, Lord, evermore give us this bread.

Rev. vii. 16. } Jesus said to them, I am the bread of life; he who cometh 35
to me will never hunger; and he who believeth on me will
never thirst. But I said to you, that ye have seen me, and 36
yet believe not. All that which the Father giveth me will 37
come to me; and him who cometh to me I will in no wise
cast out. For I have come down from heaven, not to do my 38
own will, but the will of Him who sent me. And this is the 39
will of Him who sent me, that of all that he hath given me
I should lose nothing, but should raise it at the last day.
For this is the will of my Father, that every one who seeth 40
John xi. 25. } the Son, and believeth on him, should have everlasting life;
and I will raise him at the last day.

THE Jews therefore murmured about him, because he said, I 41
am the bread which came down from heaven. And they said, 42
Matt. xiii. 55. } Is not this Jesus, Joseph's son, whose father and mother we
know? how doth he now say, I have come down from heaven?

Jesus answered and said to them, Murmur not among 43
yourselves. No one can come to me unless the Father 44
who sent me draw him; and I will raise him at the
Isa. liv. 13. } last day. It is written in the Prophets, 'And they all 45
shall be taught by God.' Every one who hath heard from
the Father, and hath learned, cometh to me. Not that
any one hath seen the Father, except him who is from
God; he hath seen the Father. Verily, verily, I say to you, 47
he who believeth hath everlasting life. I am the bread 48
of life. Your fathers ate the manna in the wilderness, and 49
died. This is the bread which cometh down from heaven, 50
that a man may eat thereof, and not die. I am the living 51

bread which came down from heaven ; if any one eat of this bread, he will live for ever ; and the bread which I will give for the life of the world is my flesh.

52 The Jews therefore contended among themselves, saying,
How can this man give us his flesh to eat?

John iii. 9.

53 Therefore Jesus said to them, Verily, verily, I say to you,
unless ye eat the flesh of the Son of Man, and drink his

54 blood, ye have no life in you. Whoso eateth my flesh, and
drinketh my blood, hath eternal life ; and I will raise him

Matt. xxvi. 26.

55 at the last day. For, my flesh is true food, and my blood
56 is true drink. He who eateth my flesh and drinketh my

57 blood, abideth in me, and I abide in him. As the living
Father sent me, and I live because of (a) the Father ; so he

58 who eateth me, even he will live because of (a) me. This is the
bread which came down from heaven ; not as your fathers
ate, and died ; he who eateth this bread will live for ever.

1 Cor. xv. 22.

59 These things he said to them in the synagogue, as he
60 taught in Capernaum. Therefore many of his disciples, when
they heard this, said, This is a hard saying ; who can listen
to it ?

61 But Jesus knew in himself that his disciples murmured at
62 it, and he said to them, Doth this lead you astray ? What
then if ye shall see the Son of Man ascend to where he was

63 before ? The spirit is that which giveth life ; the flesh profiteth
nothing ; the words which I have spoken to you, are spirit

2 Cor. iii. 6.

64 and are life. But some of you believe not. (For, Jesus
knew from the beginning who they were who believed not,

65 and who it was who would betray him.) And he said,
Therefore said I to you that no one can come to me, unless

John vi. 44.

it hath been given him by the Father.

66 Thereupon many of his disciples went back, and walked no
67 more with him. Jesus, therefore, said to the twelve, Will

Zeph. i. 6.

68 ye also go away ? Simon Peter answered him, Lord, to whom
69 shall we go ? thou hast words of eternal life. And we believe

Acts v. 20.

70 and know that thou art the Holy One of God. Jesus answered
them, Did not I choose you, the twelve ? and of you one is a

71 devil ! (He spoke of Judas the son of Simon Iscariot, one of
the twelve, for he it was who would betray him.)

John xiii. 27.

(a) Or for the sake of.

Now after these things Jesus walked in Galilee; for he would not walk in Judæa, because the Jews were seeking to kill him.

- Lev. xlii. 34. NOW, the Jews' feast of Tabernacles was at hand. His brothers therefore said to him, Depart hence, and go into Judæa, that thy disciples also may see thy works which thou doest. For no one doeth any thing in secret, yet himself seeketh to be known openly. If thou doest these things, manifest thyself to the world. (For neither did his brothers believe on him.) 2, 3 4 5
- Mark iii. 21. So Jesus said to them, My time has not yet come; but your time is always ready. The world cannot hate you; but it hateth me, because I testify concerning it, that its works are evil. Go ye up to the feast; I go not yet up to the feast; for my time has not yet fully come. 6 7 8
- John xv. 19. Having said these words to them, he remained in Galilee. But when his brothers had gone up to the feast, then he also went up, not openly, but as it were in secret. The Jews therefore sought him at the feast, and said, Where is he? And there was much murmuring among the multitudes concerning him; some said, He is a good man; while others said, Nay, but he seduceth the multitude. Howbeit, through fear of the Jews, no one spoke of him openly. 9 10 11 12 13
- John xi. 56. Now, about the midst of the feast, Jesus went up into the temple, and taught. The Jews, therefore, marvelled, saying, How knoweth this man letters, never having learned? 14 15
- Matt. xiii. 54. Jesus, therefore, answered them, and said, My doctrine is not mine, but that of Him who sent me. If any one be willing to do His will, he shall know of the doctrine, whether it is from God, or whether I speak from myself. He who speaketh from himself seeketh his own glory; but he who seeketh the glory of Him who sent him, is true, and there is no unrighteousness in him. Did not Moses give you the Law? and yet none of you doeth the Law. Why seek ye to kill me? 16 17 18 19
- Pro. xxv. 27. The multitude answered, Thou hast an evil spirit. Who seeketh to kill thee? 20
- Rom. iii. 10. Jesus answered and said to them, I have done one work, and ye all marvel. For this cause Moses hath given you circumcision—yet it is not from Moses, but from the fathers 21 22

- 23 —and ye circumcise a male on a Sabbath. If then a male receives circumcision on a Sabbath, lest the Law of Moses should be broken, are ye angry at me, because I have made
- 24 a man perfectly whole on a Sabbath? Judge not according to appearance, but judge righteous judgment. Deut. i. 16.
- 25 Some of those who belonged to Jerusalem therefore
- 26 said, Is not this he whom they seek to kill. But, lo, he speaketh openly, and they say nothing to him. Do the
- 27 rulers know indeed that this is the Christ? yet we know whence this man is; but when the Christ cometh, no one knoweth whence he is. Matt. xiii. 55.
- 28 So Jesus cried out in the temple as he taught, saying, Ye know both who and whence I am. Yet I have not come of myself, but He who sent me is true, whom ye know not.
- 29 I know Him; for I am from Him, and He sent me. John x. 15.
- 30 Therefore they sought to take him; but no man laid
- 31 hands on him, because his hour had not yet come. And many of the multitude believed on him, and said, When the Christ cometh, will he do more signs than those which this man did? John iv. 39.
- 32 THE Pharisees heard the multitude murmuring these things concerning him; and the high priests and the Pharisees sent officers to take him.
- 33 Jesus therefore said, Yet a little while I am with you, and
- 34 I go to Him who sent me. Ye will seek me and will not find me; and where I am, thither ye cannot come. John xiii. 33.
- 35 Therefore the Jews said among themselves, Whither is he going, that we shall not find him? Will he go to the Dispersion among the Greeks (a), and teach the Greeks (a)?
- 36 What word is this which he said, 'Ye will seek me, and will not find me; and where I am, thither ye cannot come?'
- 37 ON the last day, the great day of the feast, Jesus stood and cried out, saying, If any one thirst, let him come to
- 38 me, and drink. He who believeth on me, from within him, as the Scripture said, rivers of living water will flow. { Isa. lv. i.
Isa. lviii. 11.
Isa. xlii. 3.
Zec. xiii. 1.
Zec. xiv. 8.
- 39 (But this he spoke concerning the Spirit, which those who

believed on him would receive; for the Spirit had not yet been given, because Jesus was not yet glorified.)

Some of the multitude, therefore, when they heard these words, said, Of a truth this is the Prophet. Others said, This is the Christ. But some said, What! doth the Christ come out of Galilee? Did not the Scripture say that the Christ cometh of the seed of David, and from Bethlehem, the city where David was? So there arose a division among the multitude because of him. And some of them would have taken him; but no one laid hands on him.

So the officers went back to the high priests and Pharisees, who said to them, Why did ye not bring him? The officers answered, Never did man speak as this man speaks. The Pharisees, therefore, answered them, Are ye also deceived? has any of the rulers or of the Pharisees believed in him? but this multitude, as knowing not the Law, are accursed.

Nicodemus, who had come to Jesus before, being one of them, said to them, Doth our law judge a man unless it hath first heard him and hath learnt what he doeth? They answered and said to him, Art thou also of Galilee? search, and see that out of Galilee ariseth no prophet.

(a) And every one went to his own house. But Jesus went to the Mount of Olives. And early in the morning he went again into the temple; and all the people came to him; and he sat down, and taught them.

AND the scribes and the Pharisees brought to him a woman taken in adultery; and having set her in the midst, they said to him, Master, this woman was taken in adultery, in the very act. Now, Moses in the Law commanded us that such should be stoned; what therefore sayest thou? But this they said to prove him, that they might have whereof to accuse him. But Jesus stooped down, and with his finger wrote on the ground.

So when they continued asking him, he lifted himself up,

(a) The narrative from vii. 53 to viii. 11 is omitted from many ancient MSS., and the wording of the latter part of it is slightly varied by different authorities. It is not in the *Codex Sinaiticus*, or in the *Codex Vaticanus*, two of the oldest. But it has all the internal evidence of truth.

- and said to them, He who is without sin among you, let him
 8 be the first to cast the stone at her. And again he stooped
 9 down, and wrote on the ground. But they, hearing it, and
 being convicted by their own consciences, went out one by
 one, beginning at the eldest, even unto the last, and Jesus
 was left alone, with the woman standing in the midst.
- 10 When Jesus had lifted himself up, and saw no one but
 the woman, he said to her, Woman, where are those thy
 11 accusers? did no one condemn thee? She said, No one, Lord. John iii. 17.
 And Jesus said to her, Neither do I condemn thee; go thy
 way, and sin no more. John v. 14.
- 12 JESUS, therefore, spoke again to them, saying, I am the John xii. 35.
 light of the world; he who followeth me will not walk in
 13 darkness, but will have the light of life. The Pharisees
 therefore said to him, Thou bearest witness of thyself; thy
 14 witness is not trustworthy. Jesus answered and said to
 them, Though I bear witness of myself, my witness is trust-
 worthy; for I know whence I came and whither I go; but
 15 ye know not whence I came or whither I go. Ye judge
 16 according to the flesh; I judge no one. And even if I
 should judge, my judgment is true; for I am not alone, Deut. xix. 15.
 17 but He who sent me is with me; and even in your own Law
 18 it is written that the witness of two men is trustworthy. I
 am the bearer of witness to myself; and the Father who
 sent me, He beareth witness to me.
- 19 Therefore they said to him, Where is thy father? Jesus
 answered, Ye know neither me, nor my Father; if ye had
 20 known me, ye would have known my Father also. These Mark xii. 41.
 words he spoke in the treasury, as he taught in the temple;
 and no one laid hands on him; (for his hour had not yet come.)
- 21 So he said again to them, I go my way, and ye will seek John vii. 34.
 me, and will die in your sin; whither I go, ye cannot come.
 22 Therefore the Jews said, Will he kill himself? that he saith,
 23 Whither I go, ye cannot come. And he said to them, Ye are
 from beneath; I am from above; ye are of this world; I
 24 am not of this world. I said therefore to you that ye will Mark xvi. 16.
 die in your sins; for if ye believe not that I am, ye will die
 25 in your sins. Therefore they said to him, Who art thou?
- Jesus said to them, How is it that I even speak to you

| | | |
|-----------------|---|--------------------|
| John vii. 28. | at all? I have many things to say and to judge concerning you ; but He who sent me is true ; and I speak to the world those things which I heard from Him. They understood not that he was speaking to them of the Father. | 26 27 |
| John iii. 14. | Jesus therefore said, When ye have lifted up the Son of Man, then ye will know that I am, and that I do nothing by myself alone ; but as the Father taught me, I speak these things. And He who sent me is with me ; He hath not left me alone ; for I do always those things which please Him. | 28 29 |
| John x. 42. | As he spoke these words, many believed on him. Therefore Jesus said to those Jews who had believed him, If ye abide in my word, ye are my disciples indeed ; and ye will know the truth, and the truth will make you free. They answered him, We are Abraham's seed, and have never yet been in bondage to any one ; how sayest thou then, Ye shall be made free. | 30, 31 32 33 |
| Rom. vi. 16. | Jesus answered them, Verily, verily, I say to you, whosoever committeth sin is a servant of sin. And the servant abideth not in the house for ever ; the son abideth for ever. | 34 35 |
| Rom. viii. 2. | If, therefore, the Son shall make you free, ye will be free indeed. I know that ye are Abraham's seed ; but ye seek to kill me, because my word maketh no way in you. I speak the things which I have seen with the Father ; therefore, do ye also the things which ye heard from the Father (a). | 36 37 38 |
| Rom. ii. 28. | They answered and said to him, Abraham is our father. Jesus said to them, If ye are Abraham's children, ye do Abraham's deeds. But now ye seek to kill me, a man who hath told you the truth which he heard from God ; this Abraham did not. Ye do the deeds of your father. They said to him, We were not born of fornication ; we have one Father, even God. | 39 40 41 |
| Mal. i. 6. | Jesus said to them, if God were your Father, ye would love me ; because I came forth from God and I am come ; for I have not come of myself, but He sent me. Why do ye not understand my speech ? it is because ye cannot hear my word. Ye are of your father the devil, and the lusts of your | 42 43 44 |
| Matt. xiii. 38. | | |

(a) Or do ye (or ye do) therefore the things which ye heard from your father.

- father ye desire to do. He was a murderer from the beginning, and stood not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for
 45 he is a liar, and the father thereof. And because I tell you
 46 the truth, ye believe me not. Which of you convicteth me Heb. iv. 15.
 of sin? If I speak the truth, why do ye not believe me?
 47 He who is of God heareth the words of God; ye therefore
 hear them not, because ye are not of God.
 48 The Jews answered, and said to him, Say we not well John vii. 20.
 49 that thou art a Samaritan, and hast an evil spirit? Jesus
 answered, I have not an evil spirit; but I honour my
 50 Father, and ye dishonour me. But I seek not my own
 51 glory; there is One who seeketh and judgeth. Verily, verily,
 I say to you, if a man keep my saying, he will never see death.
 52 The Jews said to him, Now we know that thou hast an evil
 spirit. Abraham died, and the prophets died; and thou
 sayest, If a man keep my saying, he will never taste death.
 53 Art thou greater than our father Abraham, for he died? the
 prophets also died; whom callest thou thyself?
 54 Jesus answered, If I glorify myself, my glory is nothing; it
 is my Father who glorifieth me; He of whom ye say, 'He is John xvii. 1.
 55 our God'; yet ye have not known Him; but I know Him;
 and if I should say, I know Him not, I should be false like
 56 you; but I know Him, and keep His saying. Your father
 Abraham rejoiced to see my day; and he saw, and was glad. Gen. xxii. 12.
 57 Therefore the Jews said to him, Thou art not yet fifty years
 58 old, and hast thou seen Abraham? Jesus said to them, Verily,
 verily, I say to you, before Abraham was born, I am.
 59 Therefore they took up stones to cast at him; but Jesus
 hid himself, and went out of the temple.

9 1 AND as he passed along, he saw a man who had been
 2 blind from his birth. And his disciples asked him, saying,
 Master, who sinned, this man, or his parents, that he should
 be born blind?

- 3 Jesus answered, Neither did this man sin, nor did his John xi. 4.
 parents; but it was that the works of God should be made
 4 manifest in him. While it is day, we must work the works
 of Him who sent me; the night cometh, when no one can
 5 work. Whosoever I am in the world, I am light to the
 { Psa. clv. 23.
 { Ecc. ix. 10.
 John i. 5.

world. When he had thus spoken, he spat on the ground, and kneaded clay with the spittle; and he put the clay on the eyes of the blind man, and said to him, Go, wash in the pool of Siloam, (which is by interpretation, Sent). So he went his way, and washed, and came seeing.

Neh. iii. 15.

Therefore the neighbours and those who before had observed him that he had been a beggar, said, Is not this he who sat and begged? Others said, This is he. Others said, No, but he is like him. But he said, I am he.

John ix. 6.

Therefore they said to him, How, then, were thine eyes opened? He answered, The man who is called Jesus kneaded clay, and anointed my eyes, and said to me, 'Go to Siloam, and wash;' so I went and washed, and received sight. And they said to him, Where is he? He said, I know not. They brought to the Pharisees him who before had been blind.

John ix. 31.

Now the day whereon Jesus kneaded the clay, and opened the man's eyes, was a Sabbath. Again, therefore, the Pharisees also asked him how he had received sight. He said to them, He put clay upon my eyes, and I washed; and I see. Therefore some of the Pharisees said, This man is not from God, for he keepeth not the Sabbath. Others said, How can a man who is a sinner work such signs? And there was a division among them. So they said to the blind man again, What sayest thou of him, in that he opened thine eyes? He said, He is a prophet.

John iv. 19.

Isa. xxvi. 11.

But the Jews did not believe concerning him who had received sight, that he had been blind and had received sight, till they had called his parents. And they questioned them, saying, Is this your son, who, ye say, was born blind? how then doth he now see? So his parents answered and said, We know that this is our son, and that he was born blind; but by what means he now seeth, or who opened his eyes, we know not; ask him, he is of age; he shall speak for himself.

John vii. 13.

These words his parents spoke, because they feared the Jews; for the Jews had agreed already, that if any one acknowledged Jesus as the Christ, he should be put out of the synagogue. Therefore the man's parents said, He is of age, ask him. So a second time they called the man

- who had been blind, and said to him, Give glory to God; Josh. vii. 10.
 25 we know that this man is a sinner. He therefore answered,
 Whether he is a sinner, I know not; one thing I know, that
 26 whereas I was blind, now I see. Therefore they said to him,
 27 What did he to thee? how did he open thine eyes? He
 answered them, I have told you already, and ye did not heed;
 wherefore would ye hear it again? would ye also become his
 28 disciples? And they reviled him, and said, Thou art his 1 Pet. ii. 23.
 29 disciple; but we are disciples of Moses. We know that God
 hath spoken to Moses; as for this man, we know not whence
 he is.
 30 The man answered and said to them, Why, herein is
 the marvel, that ye know not whence he is, and yet he
 31 opened my eyes. We know that God heareth not sinners, Pro. xxviii. 9.
 but if any one honoureth God, and doeth His will, him
 32 He heareth. Since the world began it has not been heard
 33 that any one opened the eyes of one born blind. If this
 man were not from God, he could do nothing. John ix. 2.
 34 They answered and said to him, Thou wast altogether born
 in sins, and dost thou teach us? And they cast him outside.
 35 Jesus heard that they had cast him out; and he found him,
 36 and said, Dost thou believe on the Son of Man (a)? He 1 John v. 13.
 answered and said, And who is he, Lord, that I may be-
 37 lieve on him? Jesus said to him, Thou hast seen him, and John iv. 26.
 38 he it is who talketh with thee. And he said, Lord, I believe.
 39 And he worshipped him. And Jesus said, For judgment I
 came into this world, that those who see not might see; and
 40 that those who see might become blind. And those of the Rom. ii. 19.
 Pharisees who were with him heard these words, and said to
 41 him, Are we also blind? Jesus said to them, If ye were blind,
 ye would have no sin; but ye now say, 'We see'; your sin
 remaineth.

10 1 VERILY, verily, I say to you, he who goeth not in through
 the gate into the sheepfold, but climbeth up some other way,
 2 the same is a thief and a robber. But he who goeth in through
 3 the gate is the shepherd of the sheep. To him the gate-
 keeper openeth; and the sheep hear his voice; and he calleth
 4 his own sheep by name, and leadeth them out. When he

Heb. v. 4.

(a) Some MSS. have, Son of God.

- hath put forth all his own he goeth before them, and the
 2 Tim. iii. 5. sheep follow him, for they know his voice. And a stranger 5
 they will not follow, but will flee from him; for they know
 not the voice of strangers.
- John xvi. 25. This similitude (a) Jesus spoke to them; but they under- 6
 stood not what things they were which he spoke to them.
- Eph. ii. 18. Therefore Jesus said again, Verily, verily, I am the 7
 gate for the sheep. All those who came before me are 8
 thieves and robbers; but the sheep did not hear them. I am 9
 the gate; if any one enter through me, he will be safe (b),
 and will go in and go out, and will find pasture. The thief 10
 cometh only to steal, and to slay, and to destroy; I came
 that they might have life, and might have it abundantly.
- Heb. xiii. 20. I am the good shepherd; the good shepherd layeth down 11
 his life for the sheep. He who is a hireling and not a 12
 shepherd, whose own the sheep are not, seeth the wolf com-
 ing, and leaveth the sheep, and fleeth, because he is a hire- 13
 ling, and careth not for the sheep; and the wolf catcheth
 2 Tim. ii. 19. and scattereth them. I am the good shepherd, and know 14
 my own, and my own know me, even as the Father knoweth 15
 me, and as I know the Father; and I lay down my life for
 the sheep. And other sheep I have which are not of this 16
 fold; them also I must lead, and they will hearken to my
 Isa. xlix. 6. voice; and there shall be one flock, with one shepherd.
- Ezek. xxxiv. 23. Therefore doth my Father love me, because I lay down my 17
 Isa. liii. 7. life that I may take it again. No one took it from me; 18
 but I lay it down of myself. I have authority to lay it
 down, and I have authority to take it again. This com-
 mandment I received from my Father.
- John vii. 20. There arose again a division among the Jews, because of 19
 these sayings. And many of them said, He hath an evil 20
 spirit, and is mad; why hear ye him? Others said, These 21
 are not the words of him who hath an evil spirit; can an
 evil spirit open blind men's eyes?

IN Jerusalem it was then the feast of the Dedication; 22
 Acts iii. 11. it was winter. And Jesus was walking in the temple, in 23
 Solomon's cloister. The Jews, therefore, came round about 24

(a) Or proverb,

(b) Or saved.

him, and kept saying to him, How long dost thou keep us in suspense? If thou art the Christ, tell us plainly.

- 25 Jesus answered them, I told you, and ye believe not; the
 26 works which I do in my Father's name testify of me: but
 27 ye believe not, because ye are not of my sheep. My sheep
 28 hear my voice, and I know them, and they follow me; and
 I give them eternal life; and they will never perish, neither
 29 shall any one wrest them out of my hand. That which my
 Father hath given me, is greater than all else (a); and no
 30 one is able to wrest it (b) out of the Father's hand. I and
 the Father are one.

John x. 4.

John xvii. 11.

- 31, 32 The Jews again took up stones to stone him. Jesus answered them, I have shown you many good works from the
 33 Father; for which of those works do ye stone me? The Jews answered him, For a good work we stone thee not; but for blasphemy, and because thou, being a man, dost claim to be God.

John viii. 59.

- 34 Jesus answered them, Is it not written in your Law, 'I
 35 said, ye are gods?' If He called them gods, unto whom the
 word of God came—and the Scripture cannot be broken—
 36 say ye of him whom the Father consecrated, and sent into
 the world, 'Thou blasphemest,' because I said, I am the Son
 37 of God? If I do not the works of my Father, believe me
 38 not. But if I do them, though ye believe not me, believe
 the works; that ye may know and understand that the
 Father is in me, and that I am in the Father.

Psa. lxxxii. 6.

John xiv. 10.

- 39 Therefore they sought again to take him; but he escaped
 40 out of their hand, and went away again beyond Jordan to
 the place where John at first baptized; and there he abode.
 41 And many resorted to him, and said, John wrought no sign;
 42 but all things which John spoke of this man were true. And
 many believed on him there.

John i. 28.

- 11
 1 NOW, a certain man, Lazarus of Bethany, from the
 2 village of Mary and her sister Martha, was ill. (The Mary
 who anointed the Lord with ointment, and wiped his feet
 with her hair, was she whose brother Lazarus was ill.)

Luke x. 38.

(a) Some MSS. have, 'My Father who gave me them, is greater than all.'
 (b) Or them.

| | | |
|-----------------|--|----|
| | Therefore the sisters sent to Jesus, saying, Lord, behold, he | 3 |
| John xi. 40. | whom thou lovest is ill. When Jesus heard it, he said, This | 4 |
| John xi. 6, 15. | illness is not unto death, but rather for the glory of God, | |
| | that the Son of God may be glorified thereby. (Now Jesus | 5 |
| John xi. 4, 15. | loved Martha, and her sister, and Lazarus.) Therefore when | 6 |
| | he heard that Lazarus was ill, he abode yet two days in | |
| | the place where he was. Then, afterwards he said to the | 7 |
| | disciples, Let us go into Judæa again. | |
| Acts xx. 24. | His disciples said to him, Rabbi, the Jews of late sought to | 8 |
| | stone thee; and goest thou thither again? | |
| | Jesus answered, Are there not twelve hours in the day? | 9 |
| | If any one walk in the day, he stumbleth not, because he | |
| | seeth the light of this world. But if any one walk in the | 10 |
| | night, he stumbleth, because the light is not in him. | |
| | These things he spoke; and afterwards he said to them, | 11 |
| Deut. xxxi. 16. | Lazarus, our friend, has fallen asleep; but I go, that I may | |
| | awake him out of sleep. So the disciples said to him, Lord, | 12 |
| | if he has fallen asleep, he will be made whole. (Now, Jesus | 13 |
| | had spoken of his death; but they thought that he spoke of | |
| | his taking rest in sleep.) So Jesus then said to them plainly, | 14 |
| | Lazarus is dead; and for your sakes I am glad that I was | 15 |
| | not there, to the intent that ye may believe; nevertheless | |
| | let us go to him. Thomas (who is called Didymus (a)) said | 16 |
| | therefore to his fellow-disciples, Let us also go, that we may | |
| | die with him. | |
| | So when Jesus came, he found that Lazarus had been | 17 |
| | in the tomb four days already. Now Bethany was nigh to | 18 |
| 1 Chr. vii. 22. | Jerusalem, being about fifteen furlongs off; and many of | 19 |
| | the Jews had come to Martha and Mary, to comfort them | |
| | concerning their brother. Martha, therefore, as soon as she | 20 |
| | heard that Jesus was coming, went to meet him; but Mary | |
| | was sitting in the house. Martha, then, said to Jesus, Lord, | 21 |
| | if thou hadst been here, my brother would not have died. | |
| John ix. 31. | And I know now, that whatsoever thou wilt ask of God, He | 22 |
| | will give it thee. Jesus said to her, Thy brother shall rise. | 23 |
| John v. 29. | Martha said to Jesus, I know that he will rise in the | 24 |
| | resurrection at the last day. | |
| | Jesus said to her, I am the resurrection, and the life; he | 25 |

26 who believeth on me, though he die, yet shall he live; and whosever liveth and believeth on me shall never die. Job xix. 26.

27 Believest thou this? She said to him, Yea, Lord; I believe that thou art the Christ, the Son of God, even he who should come into the world. And when she had said this, she went her way and called Mary her sister secretly, saying, The Master has come, and calleth thee. And she, when she heard it, arose quickly and went to him. (Now Jesus had not yet come into the village, but was yet in the place where Martha had met him.) The Jews, therefore, who were with her in the house, comforting her, when they saw that Mary rose up hastily and went out, followed her, thinking, She goeth to the grave to weep there. John xiii. 13.

32 So Mary came to the place where Jesus was, and saw him, and fell down at his feet, saying to him, Lord, if thou hadst been here, my brother would not have died. Therefore when Jesus saw her weeping, and the Jews also weeping who came with her, he groaned in spirit, and was troubled, and said, Where have ye laid him? They said to him, Lord, come and see. John xi. 37.

35 Jesus wept.
36, 37 Therefore the Jews said, Behold how he loved him! But some of them said, Could not this man who opened the eyes of the blind, have caused that even this man should not have died?

38 Jesus therefore, groaning again in himself, went to the tomb. It was a cave, and a stone lay upon it. Jesus said, Take ye away the stone. Martha, the sister of him who was dead, said to Jesus, Lord, by this time he stinketh; as it is now the fourth day. Jesus said to her, Said I not to thee, that if thou wouldst believe, thou shouldst see the glory of God? So they took away the stone. Mark xvi. 3.

And Jesus lifted up his eyes, and said, Father, I thank Thee that Thou heardest me. Yet I know that Thou hearest me always; but because of the multitude who stand by I said it, that they may believe that Thou didst send me. And when he had spoken thus, he cried with a loud voice, Lazarus, come forth! He who had died came forth, bound hand and foot with gravecloths; and his face was bound about with a napkin. Jesus said to them, Loose him, and let him go. John xi. 35.
1 Kings xvii. 22.

Therefore many of the Jews who had come to Mary, and had seen what Jesus did, believed on him. But some of them went their ways to the Pharisees, and told them what things Jesus had done. So the high priests and the Pharisees gathered a council, and said, What do we? for this man worketh many signs. If we let him alone in this way, all men will believe on him; and the Romans will come and take away both our place and our nation.

Psa. ii. 2.

Acts iv. 16.

John xviii. 14.

Luke xxiv. 46.

But one of them, Caiaphas, being the High Priest that year, said to them, Ye know nothing at all, nor do ye bear in mind that it is expedient for you, that one man should die for the people, and that the whole nation perish not. (Now this he spoke, not from himself; but, being High Priest that year, he prophesied that Jesus would die for the nation; and not only for the nation, but also to gather into one God's children who are scattered abroad.) So from that day forth they took counsel to put him to death. Jesus therefore walked no more openly among the Jews; but went thence into the country near the wilderness, to a town called Ephraim, and continued there with the disciples.

John ii. 13.

AND the Jews' Passover was nigh; and many went up out of the country to Jerusalem before the Passover, to purify themselves. So they sought for Jesus, and spoke among themselves, as they stood in the temple, What think ye? that he will not come to the feast? Now the high priests and the Pharisees had given orders that, if any one knew where he was, he should show it; that they might take him.

John xi. 1.

Luke x. 38.

Jesus, therefore, six days before the Passover, went to Bethany, where Lazarus was, whom Jesus had raised from the dead. So they prepared a supper for him there; and Martha served; but Lazarus was one of those who reclined at table with him. Therefore Mary took a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair; and the house was filled with the odour of the ointment.

2 Kings v. 20.

But one of his disciples, Judas Iscariot, who was about to betray him, said, Why was not this ointment sold for three hundred shillings, and given to the poor? (This he said, not

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- that he cared for the poor ; but because he was a thief, and had the money-bag and made away with what was put therein.) Therefore Jesus said, Suffer her to keep it (a) for the day of my burial. For the poor ye have always with you; but me ye have not always. Deut. xv. 11.
- 9 The common people (b) of the Jews knew that he was there; and they came, not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead. But Luke xvi. 31.
- 10 the high priests took counsel to put Lazarus also to death, because by reason of him many of the Jews went away, and believed on Jesus.
- 12 THE next day the common people (b) who had come to the feast, when they heard that Jesus was coming to Jerusalem, took the branches of the palm trees, and went forth to meet him ; and they shouted, Hosanna ! Blessed is he who cometh in the name of the Lord, even the king of Israel ! But Zec. ix. 9.
- 14 Jesus finding a young ass, sat thereon ; as it is written,
- 15 ' Fear not, daughter of Zion ;
Behold, thy King cometh,
Sitting on an ass's colt.'
- 16 These things his disciples understood not at first ; but when Jesus was glorified, they remembered that these things had been written of him, and that they had done these things to him. Luke xviii. 34.
- 17 The multitude therefore who were with him when he called Lazarus out of his tomb, and raised him from the dead, bore witness. For this cause the multitude also met him, for they heard that he had wrought this sign. The Pharisees therefore said among themselves, Ye see that ye prevail nothing ; behold, the world has gone after him.
- 20 NOW there were certain Greeks among those who went up to worship at the feast ; the same, therefore, went to Philip, who was of Bethsaida of Galilee, and asked him, saying, Sir, we would see Jesus. Philip went and told Andrew ; and Acts xvii. 4.
- 21 Andrew and Philip went and told Jesus.

(a) Or Let her alone, she was to have kept it.

(b) Or a great many ; *lit.* the great crowd.

John xiii. 32.

And Jesus answered them, The hour has come that the Son of Man should be glorified. Verily, verily, I say to you, unless the grain of wheat fall into the ground and die, it abideth by itself alone; but if it die, it bringeth forth much fruit. He who loveth his life loseth it; and he who hateth his life in this world will keep it unto life eternal. If any one serve me, let him follow me; and where I am, there shall also my servant be; if any one shall serve me, him will the Father honour.

John xiv. 15.

Now my soul is troubled; and what shall I say? 'Father, save me from this hour.' Nay, for this cause I came unto this hour. Father, glorify Thy name. Therefore a voice came from heaven, I BOTH HAVE GLORIFIED IT, AND WILL GLORIFY IT AGAIN.

John xi. 42.

The multitude therefore who stood by, and heard it, said that it thundered; others said, An angel hath spoken to him. Jesus answered and said, This voice hath come not for my sake, but for your sakes. Now is a judgment of this world; now the prince of this world will be cast out. And I, if I be lifted up from the earth, will draw all men unto myself. This he said, signifying what death he should die. The crowd therefore answered him, We have heard out of the Law that the Christ abideth for ever; how then sayest thou, The Son of Man must be lifted up? Who is this Son of Man?

2 Sam. vii. 13.

Psa. lxxxix. 30.

Psa. cx. 4.

So Jesus said to them, Yet a little while the light is among you. Walk while ye have the light, lest darkness overtake you; and he who walketh in darkness knoweth not whither he goeth. While ye have the light, believe on the light, that ye may become children of light. These things spoke Jesus; and he departed and hid himself from them.

Isa. llii. 1.

But though he had wrought so many signs in their presence, they believed not on him: that the word which Isaiah the prophet spoke might be fulfilled,

'Lord, who believed our report?

And to whom was the arm of the LORD revealed?' Therefore they could not believe, for, as again Isaiah said,

Isa. vi. 9.

'He hath blinded their eyes; and he hardened their hearts, That they should not see with their eyes,

And perceive with their hearts, and be converted (a);
And I will (b) heal them.'

41 These things said Isaiah, because he saw his glory, and spoke of him.

42 Nevertheless even among the rulers many believed on him; but because of the Pharisees they did not confess him, lest John ix. 22.
43 they should be put out of the synagogue; for they loved the glory that is from men rather than the glory that is from God.

44 But Jesus cried out and said, He who believeth on me, 45 believeth not on me, but on Him who sent me. And he who 46 believeth me believeth Him who sent me. I have come John i. 5.

47 into the world as a light, that whosoever believeth on me may John iii. 17.
48 not abide in darkness. And if any one hear my words, and keep them not, I judge him not; for I came not to judge

49 the world, but to save the world. He who rejects me, and receives not my words, hath one who judgeth him; the word

49 which I spoke, the same will judge him in the last day. For I spoke not from myself; but the Father who sent me, He hath given me a commandment, what I should say, and what 50 I should speak. And I know that His commandment is life 1 John iii. 23.
everlasting; therefore, what things I speak, I speak them according as the Father hath told me.

13 1 NOW it was before the feast of the Passover. Jesus, knowing that his hour had come that he should depart out of this world to the Father, having loved his own who 2 were in the world, loved them to the uttermost. And while they were at supper, (the devil having now put it into the heart of Judas Iscariot, Simon's son, to betray him), 3 Jesus,—knowing that the Father had given all things into his hands, and that he had come forth from God and was going 4 to God,—rose from supper, and laying aside his garments, 5 took a towel and girded himself. Then he poured water into the basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

Jer. xxxi. 3.

Matt. xxviii. 18.

6 So he came to Simon Peter, who said to him, Lord, dost Matt. iii. 11.
7 thou wash my feet! Jesus answered and said to him, What I do, thou knowest not now; but thou wilt know hereafter.

(a) Or return.

(b) Some authorities have 'should.'

Simon Peter said to him, Thou shalt never wash my feet! 8
 Jesus answered him, If I wash thee not, thou hast no part 9
 with me. Simon Peter said to him, Lord, not my feet only, 10
 but also my hands and my head! Jesus said to him, He 11
 who hath* bathed needeth not to wash, save his feet, but is 12
 altogether clean; and ye are clean,—but not all. (For he 13
 knew who was betraying him; therefore he said, Ye are not 14
 all clean.) 15

So after he had washed their feet, and had taken his 16
 garments, and had sat down again, he said, Know ye what 17
 I have done to you? Ye call me, Master and Lord; and 18
 ye say truly; for so I am. If I then, your Lord and Master, 19
 have washed your feet; ye also ought to wash each other's 20
 feet. For I gave you an example, that ye also should do as 21
 I have done to you. Verily, verily, I say to you, a servant 22
 is not greater than his lord; neither he who is sent greater 23
 than he who sent him. If ye know these things, happy are 24
 ye if ye do them. I speak not of you all; I know whom I 25
 chose; but this is done that the scripture may be fulfilled, 26
 'He who eateth my bread 27

Lifted up his heel against me.'
 Henceforth I tell you before it come to pass, that, when 19
 it has come to pass, ye may believe that I am. Verily, 20
 verily, I say to you, he who receiveth whomsoever I send 21
 receiveth me; and he who receiveth me receiveth Him who 22
 sent me. 23

When Jesus had thus spoken, he was troubled in spirit, 24
 and testified, and said, Verily, verily, I say to you, one of 25
 you will betray me. The disciples looked on each other, 26
 doubting of whom he spoke. 27

There was reclining at table, on Jesus' breast, one of his 28
 disciples, the one whom Jesus loved. Simon Peter therefore 29
 beckoned to him, and said to him, Tell us (a) who it is of 30
 whom he speaketh. That disciple, leaning back, as he was, 31
 on Jesus' breast, said to him, Lord, who is it? So Jesus 32
 answered, He it is, for whom I shall dip the sop, and give it 33
 to him. So when he had dipped the sop, he took it and 34
 gave it to Judas the son of Simon Iscariot. And, after the 35

- sop, then Satan entered him. Jesus therefore said to him,
 28 What thou doest, do quickly. (Now, no one of those at table
 29 knew with what intent he spoke to him. For some thought, John xli. 6.
 because Judas had the money-bag, that Jesus had said to him,
 'Buy those things which we need for the feast'; or, that he
 30 should give something to the poor.) He, then, having re-
 ceived the sop went out immediately; and it was night.
 31 When, therefore, he had gone out, Jesus said, Now the
 32 Son of Man is glorified, and God is glorified in him. If God John xiv. 13.
 is glorified in him, God will also glorify him in Himself, and
 33 will glorify him straightway. Little children, yet a little
 while I am with you. Ye will seek me; and as I said to the
 Jews, 'Whither I go ye cannot come,' so now I say to you.
 34 A new commandment I give you that ye may love each 1 John ii. 8.
 other; that as I loved you, ye also might love each other. John xv. 12.
 35 By this shall all men know that ye are my disciples, if ye
 have love one to another.
 36 Simon Peter said to him, Lord, whither goest thou? Jesus John xxi. 18.
 answered him, Whither I go, thou canst not follow me now;
 37 but thou shalt follow hereafter. Peter said to him, Lord,
 why cannot I follow thee now? I will lay down my life for
 38 thy sake. Jesus answered, Wilt thou lay down thy life for
 my sake? Verily, verily, I say to thee, the cock will not
 crow until thou hast disowned me thrice.
 14 1 Let not your heart be troubled; believe (a) in God, believe (a) John xiv. 27.
 2 also in me. In my Father's house are many mansions; if it
 were not so, I would have told you. For I go to prepare a
 3 place for you. And if I go to prepare a place for you, I will
 come again, and will receive you to myself; that where I am, John vi. 20.
 4 ye also may be. And whither I go ye know the way.
 5 Thomas said to him, Lord, we know not whither thou
 goest; how know we the way?
 6 Jesus said to him, I am the way, and the truth, and the John i. 17.
 7 life; no one cometh to the Father, but by me. If ye had
 known me, ye would have known my Father also; hence-
 8 forth ye know Him, and have seen Him. Philip said to him,
 Lord, show us the Father, and it sufficeth us.
 9 Jesus said to him, Have I been so long time with you, and

(a) Or Ye believe.

- Col. i. 16. yet hast thou not known me, Philip? he who hath seen me
hath seen the Father; how then sayest thou, Show us the
Father? Believest thou not that I am in the Father, and 10
that the Father is in me? The words which I say to you
I speak not from myself; but the Father dwelling in me
doeth His works. Believe me, that I am in the Father 11
and the Father is in me; or else believe for the very
works' sake. Verily, verily, I say to you, he who be- 12
lieveth in me, the works which I do, he also will do; and
greater works than these he will do, because I go to the
Father: and whatsoever ye shall ask in my name, I will 13
do it, that the Father may be glorified in the Son. If ye 14
shall ask me any thing in my name, I will do it.
- John xiv. 21. If ye love me, ye will keep my commandments; and I will 15, 16
1 John ii. 1. request the Father, and He will give you another Advo-
cate (a), that he may be with you for ever, even the Spirit 17
of Truth; whom the world cannot receive, for it seeth him
not, neither knoweth him; ye know him, for he abideth with
you, and will be in you. I will not leave you comfortless (b); 18
John xiv. 28. I am coming to you. Yet a little while, and the world seeth 19
me no more; but ye see me; because I live, ye also shall
live. In that day ye will know that I am in my Father, and 20
ye are in me, and I am in you. He who hath my command- 21
ments and keepeth them, he it is who loveth me; and he who
loveth me will be loved by my Father, and I will love him,
and will manifest myself to him.
- John vi. 16. Judas (not Iscariot,) said to him, Lord, and how cometh it 22
that thou wilt manifest thyself to us, and not to the world?
- Jesus answered and said to him, If a man love me, he will 23
keep my word; and my Father will love him, and we will 24
come to him and make our abode with him. He who loveth 25
me not, keepeth not my words; and the word which ye hear
is not mine, but that of the Father who sent me. These 26
things I have spoken to you, being yet present with you.
- John xvi. 13. But the Advocate, the Holy Spirit, whom the Father will 26
send in my name, he will teach you all things, and will bring
to your remembrance all things which I have spoken to you.
- Eph. ii. 14. Peace I leave with you; my peace I give to you; not 27

(a) Or Comforter, Helper (same word as in 1 John ii. 1).

(b) Or orphans.

- as the world giveth, give I to you. Let not your heart be
 28 troubled, neither let it be afraid. Ye have heard that I said
 to you, I go away, and am coming to you. If ye loved me,
 ye would have rejoiced that I am going to the Father; for the
 29 Father is greater than I. And now I have told you before
 it cometh to pass, that when it has come to pass, ye may
 30 believe. No longer will I talk much with you, for the prince
 31 of the world cometh, and he hath nothing in me; but that the
 world may know that I love the Father, and as the Father
 gave me commandment, even so I do. Arise, let us go hence. 1 Cor. xv. 28.
 15 1 I AM the true vine, and my Father is the husbandman. Psa. xl. 8.
 2 Every branch in me which beareth not fruit, He taketh away; Isa. iv. 2.
 and every branch which beareth fruit, He cleanseth, that it
 3 may bring forth more fruit. Already ye are clean, because of
 4 the word which I have spoken to you. Abide, ye in me, and
 I in you. As the branch cannot bear fruit of itself unless it
 abide in the vine; so neither can ye, unless ye abide in me.
 5 I am the vine, ye are the branches; he who abideth in
 me, I also abiding in him, bringeth forth much fruit; for
 6 apart from me ye can do nothing. If any one abide not in
 me, he is cast forth as a branch, and is dried up; and men
 gather such and throw them into the fire, and they are
 7 burned. If ye abide in me, and my words abide in you, Matt. iii. 10.
 ask whatsoever ye will, and it shall be done for you. John xvi. 32.
 8 Herein is my Father glorified, that ye bear much fruit;
 and ye will become my disciples.
 9 As the Father hath loved me, I also have loved you; abide
 10 ye in my love. If ye keep my commandments, ye will John xiv. 21.
 abide in my love; even as I have kept my Father's com-
 11 mandments, and abide in His love. These things I have
 spoken to you, that my joy may be in you, and that your joy
 12 may be perfected. This is my commandment, That ye love John xiii. 34.
 13 each other, as I have loved you. No one hath greater love
 14 than this, that a man lay down his life for his friends. Ye
 15 are my friends if ye do that which I command you. No
 longer do I call you servants (a); for the servant knoweth
 not what his lord doeth; but I have called you friends;
 for all things which I heard from my Father I made known

Isa. xli. 8. }
1 John iv. 10. } to you. Ye did not choose me; but I chose you, and appointed 16
you that ye should go and bear fruit, and that your fruit
should remain; so that whatsoever ye shall ask of the Father
in my name, He may give it you.

These things I command you, that ye may love each other. 17
1 John iii. 13. If the world hateth you, ye know that it hated me before 18
it hated you. If ye were of the world, the world would 19
love its own; but because ye are not of the world, but
I chose you out of the world; therefore the world hateth
you. Remember the word which I said to you, The servant 20
Pze. iii. 7. is not greater than his lord. If they persecuted me,
they will persecute you also; if they kept my sayings,
they will keep yours also. But all these things they will 21
do to you for my name's sake, because they know not
Him who sent me. If I had not come and spoken to 22
John ix. 41. them, they had not had sin; but now they have no excuse
for their sin. He who hateth me hateth my Father also. 23
If I had not done among them the works which no other 24
did, they had not had sin; but now they have both seen
and hated both me and my Father. But *this cometh to pass* 25
Psa. cix. 3. }
Psa. xxxv. 19. } that the word which is written in their Law may be fulfilled,
'They hated me without a cause.'

When the Advocate has come, whom I will send to you 26
from the Father, even the Spirit of Truth who cometh forth
from the Father, he will bear witness of me; and ye also 27
will bear witness, because ye have been with me from the
beginning.

These things I have spoken to you, that ye may not 1 16
fall away. They will put you out of the synagogues; yea, 2
an hour cometh, when whosoever killeth you will think that 3
1 Cor. ii. 8. he offereth God service. And these things they will do
because they have not known either the Father or me. 4
But these things I have spoken to you, that when their hour
has come ye may remember that I told you of them. And,
because I was with you, I said not these things to you from 5
the beginning. But now I go to Him who sent me; and 6
John xvi. 22. none of you asketh me, Whither goest thou? But because I
have spoken these things to you, sorrow hath filled your hearts.

Nevertheless, I tell you the truth; it is expedient for 7
you that I go away; for if I go not away, the Advocate

will not come to you; but if I go I will send him to
 8 you. And when he has come, he will convict the world Rom. iii. 20.
 in respect of sin, and of righteousness, and of judgment;
 9, 10 of sin, because they believe not on me; of righteousness,
 11 because I go to the Father and ye see me no more; of judgment,
 because the prince of this world has been judged.

12 I have yet many things to say to you, but ye cannot bear 11eb. v. 12.
 13 them now. But when he, the Spirit of truth, has come,
 he will guide you into all the truth; for he will not speak
 from himself; but whatsoever things he hearth, these he
 will speak; and he will declare to you the things to come.
 14 He will glorify me; for he will take of mine and will de-
 15 clare it to you. All things soever which the Father hath
 are mine; therefore I said, that he taketh of mine and
 will declare it to you.

16 A little while, and ye see me no more; and again, a little
 while, and ye will see me.

17 Therefore some of his disciples said among themselves,
 What is this that he saith to us, 'A little while, and ye see
 me not; and again, a little while, and ye will see me'; and,
 18 'because I go to the Father'? They said therefore, What
 is this which he saith, 'A little while'? we know not what
 he saith.

19 Jesus perceived that they were desirous to ask him, and John ii. 25.
 he said to them, Are ye inquiring among yourselves of
 that which I said, 'A little while, and ye see me not; and
 20 again, a little while, and ye will see me'? Verily, verily,
 I say to you, ye will weep and lament, but the world will
 rejoice; ye will be sorrowful, but your sorrow will be turned Luke xxiv. 17.

21 into joy. A woman when she is in travail, hath sorrow
 because her hour has come; but as soon as she is delivered
 of the child, she no longer remembereth the anguish, for joy
 22 that a man has been born into the world. Therefore ye also
 now have sorrow; but I will see you again, and your heart Luke xxiv. 41.
 23 will rejoice, and your joy no one taketh from you. And in
 that day ye shall ask me no question.

Verily, verily, I say to you, if ye shall ask anything of
 24 the Father, he will give it you in my name. Hitherto ye
 have asked nothing in my name; ask, and ye shall receive,
 that your joy may be fulfilled. Matt. vii. 7.

John xiv. 21. These things I have spoken to you in similitudes (a); an hour cometh, when I will no more speak unto you in similitudes (a) but will tell you plainly concerning the Father. In that day ye shall ask in my name; and I say not to you, that I will request the Father for you; for the Father Himself loveth you, because ye have loved me, and have believed that I came forth from God. I came forth from the Father, and have come into the world; again, I leave the world, and go to the Father.

His disciples said, Lo, now thou speakest plainly, and speakest no similitude. Now we know that thou knowest all things and needest not that any one should question thee; by this we believe that thou camest forth from God.

Matt. xxvi. 31. Jesus answered them, Do ye now believe? Behold, an hour cometh, yea, has come, that ye shall be scattered, every one to his home, and shall leave me alone; and yet I am not alone, for the Father is with me. Isa. l. 9. These things I have spoken to you, that in me ye may have peace. In the world ye have tribulation; but be of good cheer, I have overcome the world.

John xii. 23. THESE things Jesus spoke; and he lifted up his eyes to heaven, and said, Father, the hour has come; glorify Thy Son, that the Son may glorify Thee; even as Thou gavest him authority over all flesh, that, all that (b) Thou hast given him, to them he should give eternal life. And this is eternal life, that they should know Thee the only true God, and him whom Thou didst send, Jesus Christ. I glorified Thee on the earth, by accomplishing the work which Thou hast given me to do. And now, O Father, glorify Thou me with Thine own self with the glory which I had with Thee before the world was.

1 John v. 11. I manifested Thy name to the men whom Thou gavest me out of the world; Thine they were, and Thou gavest them to me; and they have kept Thy word. Now they know that all things whatsoever Thou hast given me are from Thee.

Psa. xxii. 22.

(a) Or proverbs; v. 29, proverb.

(b) The Greek here is in the singular.

- 8 For I have given them the words which Thou gavest me; and they received them, and knew of a certainty that I came forth from Thee, and they believed that Thou didst send me. John vi. 68.
- 9 I make request for them; I make it not for the world, but for those whom Thou hast given me; for they are Thine. John xvi. 15.
- 10 And all things that are mine are Thine, and Thine are mine; and I am glorified in them. And now I am no longer in the world; and these are in the world, and I am coming to Thee. Holy Father, keep them in Thy name which Thou hast given to me, that they may be one, even as we are.
- 12 While I was with them, I kept them in Thy name, which Thou hast given me; yea, I guarded them, and, that the Scripture might be fulfilled, none of them perished, (Psa. xli. 19.
1 Psa. cix. 8.)
- 13 except the son of perdition. But now I am coming to Thee; and these things I speak in the world, that they may have my joy fulfilled in themselves. I have given them Thy word; and the world hated them, because they are not of the world, even as I am not of the world.
- 15 I request, not that Thou wouldst take them out of the world, but that Thou wouldst keep them from the evil. Gal. I. 4.
- 16 They are not of the world, even as I am not of the world.
- 17, 18 Sanctify them in the truth; Thy word is truth. As Thou didst send me into the world, even so I sent them into the world. And for their sakes I sanctify myself, that they also may be sanctified in truth. 1 Cor. i. 2.
- 20 I make request, not for these only, but for those also who believe on me through their word; that they all may be one; that even as Thou, Father, art in me, and as I am in Thee, they also may be in us; that the world may believe that Thou didst send me. And the glory which Thou hast given me, I have given to them, that they may be one even as we are one; Rom. xii. 5.
- 22 I in them and Thou in me, that they may be perfected into one; that the world may know that Thou didst send me, and lovedst them, even as Thou lovedst me. Father, that which (a) Thou hast given me, I would that they also may be with me where I am; that they may behold my glory, which Thou hast given me; for Thou lovedst me before the foundation of 1 Thess. iv. 17.

(a) The Greek here is in the singular.

the world. O righteous Father, the world knew Thee not, 25
but I knew Thee, and these knew that Thou didst send me.
And I declared to them Thy name, and will declare it; that 26
the love wherewith Thou lovedst me may be in them, and I
in them.

18

2 Sam. xv. 23. WHEN Jesus had spoken these words, he went forth with
his disciples over the brook Kedron, where there was a garden,
which he and his disciples entered. And Judas also, who
was betraying him, knew the place; for Jesus oftentimes re-
sorted thither with his disciples. Judas, therefore, having
Matt. xxvi. 47. received the band of soldiers, with officers from the high
priests and from the Pharisees, went thither with lanterns
and torches and weapons.

Jesus therefore, knowing all the things which were coming
upon him, went forth, and said to them, Whom seek ye? 4
John xix. 19. They answered him, Jesus the Nazarene. He said to them,
I am he. (Now Judas also, who betrayed him, was standing
with them.) As soon, then, as Jesus had said to them, 'I am
Psa xxvii. 2. he,' they drew back, and fell to the ground. Therefore he
asked them again, Whom seek ye? And they said, Jesus the
Nazarene. Jesus answered, I told you that I am he; so if ye
seek me, let these go their way. (That the saying which he
Matt. xxvi. 51. had spoken might be fulfilled, 'Of those whom Thou hast
given me I lost none.')

Thereupon Simon Peter having a sword drew it, and smote 10
the High Priest's servant, and cut off his right ear. (Now
the servant's name was Malchus.) Jesus therefore said to 11
Matt. xx. 22. Peter, Put up the sword into its sheath; the cup which the
Father hath given me, shall I not drink it?

So the band and the chief captain and the officers of the 12
Jews took Jesus, and bound him, and led him first to Annas; 13
John xi. 49. for he was father-in-law to Caiaphas, who was High Priest
that year. (Now Caiaphas was he who gave counsel to the 14
Jews, that it was expedient that one man should die for
Matt. xxvi. 58. the people.)

Now Simon Peter followed Jesus, and so did another 15
disciple. That disciple was known to the High Priest, and
went with Jesus into the High Priest's court; but Peter 16
stood outside at the door. So the other disciple, the ac-

quaintance of the High Priest, went out and spoke to her who
 17 kept the door; and he brought in Peter. The damsel there-
 fore who kept the door said to Peter, Art thou also one of
 18 this man's disciples? He said, I am not. Now the servants
 and officers were standing by a charcoal fire which they
 had made; for it was cold; and they were warming them-
 selves; also, Peter was standing with them, and warming
 himself.

19 THE High Priest, then, asked Jesus concerning his disciples,
 20 and concerning his teaching. Jesus answered him, I have
 spoken openly to the world; I continually taught in syna-
 gogue and in the temple, whither all the Jews resort; and
 21 nothing did I speak in secret. Why askest thou me? ask
 those who have heard me, what I spoke to them; lo, they
 22 know what I said. Now when Jesus had thus spoken,
 one of the officers, who was standing near, struck him with
 the palm of his hand, saying, Answerest thou the High
 23 Priest so? Jesus answered him, If I have spoken ill,
 bear witness of the evil; but if well, why smitest thou me?
 24 Therefore Annas sent him bound unto Caiaphas the High
 Priest.

Luke iv. 15.

Isa. liii. 5.

25 But Simon Peter was standing, warming himself. They
 said, therefore, to him, Art thou also one of his disciples?
 26 He denied it, and said, I am not. One of the servants of
 the High Priest, being a kinsman of him whose ear Peter
 had cut off, said, Did not I see thee in the garden with
 27 him? Peter therefore denied it again; and immediately a
 cock crew.

John xiii. 38.

28 SO they led Jesus from Caiaphas to the palace; and
 it was early, and they themselves went not into the palace,
 that they might not be defiled, but might eat the Passover.

Matt. xxvii. 2.

29 Pilate therefore went out to them, and said, What accusa-
 30 tion bring ye against this man? They answered and said to
 him, If he had not been doing evil, we should not have de-
 31 livered him to thee. Pilate therefore said to them, Take
 him yourselves, and judge him according to your Law. The
 Jews said to him, It is not lawful for us to put any one to
 32 death. (That the saying of Jesus, which he spoke signify-
 ing what death he should die, might be fulfilled.)

Matt. xx. 19.

Luke xviii. 32.

So Pilate entered the palace again, and called Jesus 33
and said to him, Art thou the king of the Jews? Jesus 34
answered, Sayest thou this thing from thyself, or did others
tell it thee of me? Pilate answered, Am I a Jew? Thy own 35
nation and the high priests have delivered thee to me; what
hast thou done?

John xix. 11.
Jesus answered, My kingdom is not from this world; if my 36
kingdom were from this world, then would my servants fight,
1 Tim. vi. 13. that I should not be delivered to the Jews; but now my
kingdom comes not hence. Pilate therefore said to him, Art 37
thou then a king? Jesus answered, Thou sayest truly that I
am a king. To this end I was born, and for this cause I
1sa. lv. 4. have come into the world, that I should bear witness to the
truth. Every one who is of the truth heareth my voice.
Pilate said to him, What is truth? 38

And when he had said this, he went out again to the Jews,
and said to them, I find in him no crime. But ye have a 39
custom, that I should release to you one at the Passover; will
ye therefore that I release to you the king of the Jews?
Therefore they cried out again, Not this man, but Barabbas. 40
Now, Barabbas was a robber.

Pilate therefore took Jesus, and scourged him. And 1,2
the soldiers platted a crown of thorns, and put it on his head,
and arrayed him in a purple robe; and they went up to him
1sa. liii. 5. and said, Hail! King of the Jews! And they smote him
with their hands. And Pilate went out again, and said to 3
the Jews, Behold, I bring him out to you, that ye may know
that I find in him no crime. So Jesus went out, wearing the 4
crown of thorns and the purple robe. Pilate said to them, 5
Behold, the man!

When, therefore, the high priests and the officers saw 6
him, they cried out, Crucify him, crucify him! Pilate
said to them, Take him yourselves, and crucify him; for I
1ev. xxiv. 16. find in him no crime. The Jews answered him, We have
a Law, and by the Law he ought to die, because he called
himself Son of God. So when Pilate heard that saying, he 8
was the more afraid; and he went again into the palace, and 9
said to Jesus, Whence art thou?

But Jesus gave him no answer. Therefore Pilate said 10
to him, Speakest thou not to me? knowest thou not

- that I have authority to release thee, and authority to
 11 crucify thee? Jesus answered, Thou wouldest have no
 authority at all over me, unless it had been given thee
 from above; therefore he who delivered me up to thee John xviii. 3.
 hath greater sin.
- 12 Thenceforth Pilate sought to release him; but the Jews
 cried out, saying, If thou let this man go, thou art no
 friend to Cæsar; whosoever calls himself a king speaks Pro. xxix. 25.
 against Cæsar.
- 13 So when Pilate heard these words, he brought Jesus forth,
 and sat down on the judgment-seat in a place which is called
 14 the Pavement, but in the Hebrew, Gabbatha. (And it was
 the Paschal Preparation; it was about the sixth hour); and Matt. xxvii. 62.
 15 he said to the Jews, Behold your king! They, therefore,
 cried out, Away with him, away with him, crucify him!
 Pilate said to them, Shall I crucify your king? The high
 16 priests answered, We have no king but Cæsar. So he then
 delivered him up to them to be crucified. Matt. xxvii. 26.
- 17 THEREFORE they took Jesus. And he, bearing the cross
 for himself, went forth into the place called The place of
 18 a skull, which in Hebrew is called, Golgotha; there they
 crucified him, and two others with him, on each side one,
 19 and Jesus in the midst. And Pilate wrote a title, and put it
 on the cross. And the writing was,

‘*Jesus the Nazarene,
 The King of the Jews.*’

Matt. xxvii. 37.

- 20 This title, then, many of the Jews read; for the place
 where Jesus was crucified was nigh to the city; and the
 title was written in Hebrew and in Latin and in Greek.
- 21 Therefore the high priests of the Jews said to Pilate, Write
 not, ‘The king of the Jews’; but that he said, ‘I am king
 22 of the Jews.’ Pilate answered, What I have written I have
 written.
- 23 So the soldiers, when they had crucified Jesus, took his
 garments and made four parts, to each soldier a part; and
 also his coat. Now, the coat was without seam, woven from
 24 the top throughout; therefore they said among themselves,

Ex. xxxix. 22.

Let us not rend it, but cast lots for it, whose it shall be.
 (That the scripture might be fulfilled,

Psa. xxii. 18.

‘ They parted my garments among them,
 And upon my vesture they cast lots.’)

These things therefore the soldiers did.

BUT there stood by the cross of Jesus, his mother, and 25
 his mother’s sister, Mary the *wife* of Cleopas, and Mary the 26
 Magdalene. Therefore when Jesus saw his mother and the 26
 disciple whom he loved standing by, he said to his mother, 27
 Woman, behold, thy son! Then he said to the disciple, 27
 Behold, thy mother! And from that hour the disciple took 27
 her to his home.

John xiii. 23.

AFTER this, knowing that all things were now finished, 28
 Jesus, that the scripture might be accomplished, said, I 28
 thirst. There was set a vessel full of vinegar; so, having 29
 placed a sponge full of the vinegar upon hyssop, they put it 29
 to his mouth. When therefore Jesus had received the vinegar, 30
 he said, It is finished.

Psa. lxix. 21.

Heb. ii. 14.

And he bowed his head, and gave up his spirit.

Therefore, because it was the Preparation, the Jews, that the 31
 bodies might not remain upon the cross on the Sabbath, (for 31
 the day of that Sabbath was a high day,) asked Pilate that the 31
 legs might be broken, and that the bodies might be taken 32
 away. So the soldiers came and broke the legs of the first 32
 and of the other who was crucified with Jesus. But when 33
 they came to Jesus, and saw that he was dead already, they 33
 broke not his legs; but, one of the soldiers with a spear pierced 34
 his side, and forthwith there came out blood and water.

Heb. ix. 22.

Ex. xii. 46. /
 Num. ix. 12. /

And he who saw it beareth witness, (and his witness is trust- 35
 worthy; and he knoweth that what he saith is true,) that ye 35
 also may believe. For these things came to pass, that the 36
 scripture might be fulfilled which saith, ‘ A bone of him shall 36
 not be broken.’ And, further, another scripture saith, ‘ They 37
 shall look on him whom they pierced.’

Zec. xii. 10.

AND after this, Joseph of Arimathæa (being a disciple of 38
 Jesus, but secretly for fear of the Jews), asked Pilate that 38
 he might take away the body of Jesus; and Pilate gave him 39
 leave. He came therefore, and took away the body. And 39
 Nicodemus (who at the first went to Jesus by night) also came,

and brought a mixture of myrrh and aloes, about a hundred
 40 pounds' weight. They took therefore the body of Jesus and
 bound it in linen cloths with the spices, as is the custom of
 the Jews when burying.

2 Chr. xvi. 14.

Acts v. 6.

41 Now, in the place where he was crucified there was a
 garden; and in the garden a new tomb, wherein no one had
 42 yet been laid. There they laid Jesus therefore, because of the
 Jews' Preparation; for the tomb was nigh at hand.

Isa. liii. 9.

20

1 NOW, on the first day of the week, while it was still dark,
 Mary the Magdalene went early to the tomb, and saw that the
 2 stone had been taken away from the tomb. So she ran, and
 came to Simon Peter, and to the other disciple, whom Jesus
 loved; and she said to them, They have taken away the Lord
 out of the tomb, and we know not where they have laid him.

Matt. xxviii. 1.

3 Peter therefore went forth, and the other disciple, and
 4 they went towards the tomb. So they ran both together;
 and the other disciple outran Peter, and arrived first at the
 5 tomb. And he stooped and looked in, and saw the linen
 6 cloths lying; but entered not. Simon Peter, therefore,
 following him, came and entered the tomb, and saw the
 7 linen cloths lying; and the napkin which had been over
 his head, not lying with the linen cloths, but folded in a
 8 place by itself. So the other disciple, who came first to the
 9 tomb, also entered; and he saw, and believed; for they
 knew not yet the scripture that he must rise from the dead.
 10 Therefore the disciples went back to their own homes.

Luke xxiv. 12.

John xi. 44.

Psa. xvi. 10.

11 BUT Mary stood at the tomb, weeping outside; and as she
 12 wept, she stooped and looked into the tomb, and beheld two
 angels in white garments sitting, the one at the head and
 13 the other at the feet, where the body of Jesus had lain. And
 they said to her, Woman, why weepest thou? She said to
 them, They have taken away my Lord, and I know not where
 14 they have laid him. When she had thus said, she turned
 round, and beheld Jesus standing—and knew not that it was
 15 Jesus. Jesus said to her, Woman, why weepest thou? whom
 dost thou seek? She, thinking him to be the gardener, said
 to him, Sir, if thou hast borne him hence, tell me where thou
 hast laid him, and I will take him away.

Mark xvi. 6.

Can. iii. 3.

Jesus said to her, Mary! She turned and said to him in Hebrew, Rabboni; (which is to say, Master). Jesus said to her, Hold me not; for I have not yet ascended to the Father; but go to my brethren and say to them, I ascend unto my Father and your Father, and my God and your God. Mary the Magdalene went and told the disciples, 'I have seen the Lord'—and how he had spoken these things to her.

Psa. xxii. 22.

Matt. xxviii. 10.

Mark xvi. 14.

John xiv. 27.

● Acts ii. 4.

John xi. 18.

Ias. xxvi. 12.

1 John i. 1.

John v. 23.

Luko i. 4.

THEREFORE, on the same day, the first day of the week, when evening had come, the doors, where the disciples were, having been shut for fear of the Jews, Jesus came and stood in the midst, and said to them, Peace be unto you. And when he had so said, he showed them his hands and also his side. So the disciples were glad, when they saw the Lord. Therefore Jesus said to them again, Peace be unto you; as my Father hath sent me, even so I send you. And when he had said this, he breathed on them, and said to them, Receive ye the Holy Spirit; whose-soever sins ye forgive, they are forgiven to them; whose-soever sins ye retain, they are retained.

Now, Thomas, called Didymus, one of the twelve, was not with them when Jesus came. The other disciples therefore said to him, We have seen the Lord. But he said to them, Unless I see in his hands the print of the nails, and put my finger into the place of the nails, and put my hand into his side, I will not believe.

And after eight days his disciples again were within, and Thomas was with them; then Jesus came, the doors being shut, and stood in the midst, and said, Peace be unto you! Then he said to Thomas, Reach hither thy finger, and see my hands; and reach hither thy hand, and put it into my side; and become, not faithless, but believing. Thomas answered and said to him, My Lord, and my God! Jesus said to him, Because thou hast seen me, hast thou believed? blessed are those who have not seen, and yet have believed.

So, then, Jesus, in the presence of the disciples, wrought many other signs which are not written in this book; but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing, ye may have life in his name.

- 21 ¹ AFTER these things Jesus, near the sea of Tiberias, showed himself again to the disciples; and in this manner
- 2 he showed himself: There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples. Matt. iv. 21.
- 3 Simon Peter said to them, I go a fishing. They said to him, And we will go with thee. They went forth, and entered the boat; and that night they caught nothing.
- 4 But when morning was now coming on, Jesus stood on the
- 5 shore; but the disciples knew not that it was Jesus. He therefore said to them, Children, have ye anything to eat? Luke xxiv. 41.
- 6 They answered him, No. And he said to them, Cast the net on the right side of the boat, and ye will find. So they cast the net; and now they were no longer able to draw it for the number of fishes.
- 7 Therefore that disciple whom Jesus loved said to Peter, It is the Lord! So, when Simon Peter heard that it was the Lord, he girt his coat to him, (for he was stripped,) and cast
- 8 himself into the sea. But the other disciples came in the little boat, (for they were not far from land, but about two hundred cubits off), dragging the net with the fishes.
- 9 As soon then as they had come to land, they saw a charcoal fire there, and fish laid thereon, and bread. Jesus said to them, Bring of the fishes which ye have now caught.
- 10 Simon Peter went on board, and drew the net to land, full of large fishes, a hundred and fifty-three; and, though there
- 11 were so many, yet the net was not broken. Jesus said to the disciples, Come and breakfast. None of them durst ask him, Who art thou? knowing that it was the Lord.
- 12 Jesus went, and took the bread, and gave to them, and
- 13 the fish likewise. This was now the third time that Jesus showed himself to the disciples, after he had risen from the dead. Acts x. 41.
- 14
- 15 So, when they had breakfasted, Jesus said to Simon Peter, Simon, son of John, lovest (a) thou me more than these? He said to him, Yea, Lord; thou knowest that I love thee. Matt. xxvi. 33.

(a) The word used here denotes the purest, highest affection. In Peter's replies and in the repetition of the question in verse 17 the sense is not quite the same as here.

He said to him, Feed my lambs. He said to him the second time, Simon, son of John, lovest (a) thou me? He said to him, Yea, Lord; thou knowest that I love thee. He said to him, Tend my sheep. He said to him the third time, Simon, son of John, lovest thou me? Peter was grieved, because the third time he said to him, Lovest thou me? And he said to him, Lord, thou knowest all things; thou seest that I love thee.

Jesus said to him, Feed my sheep. Verily, verily, I say to thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest; but when thou shalt be old, thou wilt stretch forth thy hands, and another will gird thee and will carry thee whither thou wouldest not. This he spoke, signifying by what death he would glorify God. And when he had spoken this, he said to him, Follow me. Peter, turning about, saw following them the disciple whom Jesus loved; (who also had leaned back on his breast at supper and had said, Lord, who is he who betrayeth thee?) So Peter seeing him said to Jesus, Lord, and what of this man? Jesus said to him, If I will that he tarry till I come, what is that to thee? follow thou me? This saying therefore went abroad among the brethren, that that disciple would not die; yet Jesus said not to Peter, 'He shall not die,' but, 'If I will that he tarry till I come, what is that to thee?'

This is the disciple who testifieth of these things, and who wrote these things; and we know that his testimony is trustworthy. And there are also many other things which Jesus did, which, if they should be written one by one, I think that the world itself would not contain the books which would be written.

(a) See note, p. 213.

THE ACTS OF THE APOSTLES

- 1 **T**HE former account I composed, O Theophilus, of all the things which Jesus began to do and to teach, until the day on which he was received up, after he through the Holy Spirit had given commandment to the apostles whom he had chosen; to whom also, after his suffering, he, by many proofs, presented himself alive, appearing to them forty days, and speaking the things pertaining to the kingdom of God. Luke i. 3.
- 2 And, while in their company, he charged them not to depart from Jerusalem, but to wait for what was promised by the Father, 'Which ye heard from me; for, John indeed baptized with water; but ye shall be baptized with the Holy Spirit not many days hence.' Luke xxiv. 15.
- 3 **T**HEREFORE when they had assembled, they asked him, saying, Lord, dost thou at this time restore the kingdom to Israel? Luke xxiv. 49.
- 4 He said to them, It is not for you to know the times or the seasons, which the Father put under His own control (a); but ye shall receive power, after the Holy Spirit has come upon you; and ye shall be my witnesses in Jerusalem, and in all Judæa and Samaria, and unto the utmost part of the earth. Matt. iii. 11.
- 5 And having spoken these things, he, while they were looking, was taken up; and a cloud withdrew him from their sight. Matt. xxiv. 3.
- 6 And while they were looking stedfastly towards the heavens as he went up, two men in white apparel stood by them; He said to them, It is not for you to know the times or the seasons, which the Father put under His own control (a); but ye shall receive power, after the Holy Spirit has come upon you; and ye shall be my witnesses in Jerusalem, and in all Judæa and Samaria, and unto the utmost part of the earth. Matt. xxiv. 36.
- 7 who said, Ye men of Galilee, why stand ye looking into the heavens? this same Jesus who is received up from you into heaven, will come in like manner as ye have seen him go into the heavens. Matt. xxviii. 19.
- 8 Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem—a Sabbath day's journey. John xx. 12.
- 9 And when they had come in, they went up into the upper room where they had been staying—Peter and John, James and Andrew, Philip and Thomas, Bartholomew and

(a) Or determined by His own power.

Matthew, James, *son* of Alphæus, and Simon the Zealot, and Judas, *son* of James. These all continued with one accord in prayer, with the women and Mary the mother of Jesus, and with his brothers.

AND in those days Peter stood up in the midst of the brethren, (the number of names together being about a hundred and twenty,) and said, Brethren, the scripture must needs have been fulfilled which the Holy Spirit, through the mouth of David, spoke beforehand concerning Judas, who was guide to those who took Jesus. For he had been numbered among us, and had received his share in this ministry. (Now, with the reward of his iniquity, this man acquired a field; and, falling headlong, he burst asunder in the midst, and all his bowels gushed out;—and it became known to all the dwellers in Jerusalem; so that that field is called in their own tongue, ‘Aceldama,’ that is, ‘The field of blood.’) For it is written in the book of Psalms,

‘Let his habitation be made desolate,

And let no one dwell therein’;

And, ‘his office let some other take.’

Wherefore of these men who have been in our company all the time that the Lord Jesus went in and went out among us, beginning with the baptism of John unto the day when Jesus was received up from us, one must become a witness with us of his resurrection.

And they put forward two, Joseph called Barsabas, (who was also named Justus,) and Matthias. And they prayed, and said, Thou, Lord, who knowest the hearts of all men, show which of these two thou hast chosen, that he may take his place in this ministry and apostleship, from which Judas fell away that he might go to his own place. And they gave lots for them; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

AND when the day of Pentecost had now come (*a*), they were all assembled in one place. And suddenly there came from the heavens a sound as of a rushing mighty wind.

(*a*) Or come round; *Gr.* was being fulfilled.

- 3 And it filled all the house where they were sitting; and there appeared unto them tongues, as it were of fire, distributing themselves.
- 4 And it sat upon each of them; and they were all filled with the Holy Spirit, and began to speak in different tongues, as the Spirit gave them utterance. f Acts x. 46.
Acts xix. 6.
- 5 Now, there were sojourning in Jerusalem, Jews, devout men, from every nation under the heavens. And when this sound was heard, the multitude came together, and were confounded, because each heard them speak in his own language. And they were amazed, and marvelled, saying, Behold, are not all these who are speaking Galileans? Acts i. 11.
- 8 and how hear we each in his own language, in which he was born? Parthians, and Medes, and Elamites, and dwellers in Mesopotamia, and in Judæa, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and sojourners from Rome, Jews and their converts, Cretans and Arabians, we hear them speak, in our tongues, the mighty works of God! 1 Cor. xii. 10.
- 12 And they all were amazed, and were at a loss, saying to each other, What meaneth this? Others mocking said, These men are full of new wine.
- 14 But Peter, standing with the eleven, lifted up his voice, and said to them, Ye men of Judæa, and all ye sojourners in Jerusalem, be this known to you, and give ear to my words; for these are not drunken, as ye surmise, seeing that it is *only* the third hour of the day. But this is that which was spoken through Joel the prophet: 1 Thess. v. 7.
Luke xxiv. 45.
- 17 ' And it shall come to pass in the last days, (saith God,) I will pour forth of My Spirit upon all flesh; And your sons and your daughters shall prophesy; Your young men shall see visions, Your old men shall dream dreams; Joel ii. 28.
f 1 Cor. xii. 10.
Acts xix. 6.
- 18 Also upon My servants and upon My handmaidens In those days, I will pour forth of My Spirit, And they shall prophesy;
- 19 And I will show wonders in the heavens above, 2 Pet. iii. 7.
Luke xii. 56.
And signs on the earth beneath;
Blood and fire, and vapour of smoke;
- 20 The sun shall be turned into darkness, Mark xiii. 24.

- And the moon into blood,
 Before the coming of the day of the Lord,
 The great and glorious day ;
 And it shall be that whosoever shall call
 On the name of the LORD shall be saved.' 21
- Ye men of Israel, hear these words : Jesus the Nazarene, 22
 a man approved by God among you by miracles and wonders
 and signs which God wrought through him in the midst of
 you, as ye yourselves know : him, being given up by the 23
 settled counsel and foreknowledge of God, ye, by the hand
 of lawless men, crucified and slew. Him God raised, having 24
 loosed the bands of death ; because it was not possible
 that he should be held by it. For David saith concerning 25
 him,
 ' I saw the LORD continually before my face,
 For He is at my right hand,
 That I should not be moved ;
 Therefore my heart rejoiced, 26
 And my tongue was glad,
 Moreover also my flesh will rest in hope ;
 Because Thou wilt not leave my soul in Hades, 27
 Neither wilt Thou suffer Thy Holy One to see corrup-
 tion ;
 Thou madest known to me the ways of life ; 28
 Thou wilt make me full of joy with Thy countenance.'
- Brethren, I may freely speak to you of the patriarch 29
 David, that he is both dead and buried, and his tomb is
 with us unto this day. Being therefore a prophet, and 30
 knowing that God had sworn to him with an oath that of
 the fruit of his loins one should sit on his throne, he, 31
 seeing this before, spoke of the resurrection of the Christ,
 that neither was he left in Hades, nor did his flesh see
 corruption. This Jesus, God raised ; and of this we all 32
 are witnesses. Therefore having been exalted by (a) the 33
 right hand of God, and having received from the Father
 the promise of the Holy Spirit, he poured forth this, which
 ye both see and hear.
- For David ascended not into heaven ; but he himself 34
 saith,

(a) Or at.

- ‘The LORD said to my Lord,
 Sit thou at My right hand,
 35 Until I make thy foes thy footstool.’
 36 Therefore let all the house of Israel know assuredly, that John iii. 35.
 GOD made that same Jesus, whom ye crucified, both Lord Phil. ii. 9, 11.
 and Christ.
- 37 Now, when they heard this, they were pricked to the
 heart; and they said to Peter and to the rest of the apostles,
 Brethren, what must we do? Acts ix. 6.
- 38 But Peter said to them, Repent, and be baptized each of
 you in the name of Jesus Christ for the remission of your
 39 sins, and ye will receive the gift of the Holy Spirit. For the
 promise is to you and to your children, and to all who are
 afar off, even as many as the Lord our God shall call. Eph. ii. 13.
- 40 And with many other words he testified; and he exhorted
 them, saying, Save yourselves from this perverse generation.
- 41 THEN those who received his word were baptized; and
 that same day there were added about three thousand
 42 souls. And they continued stedfast in the apostles’ teach-
 ing and in fellowship, in the breaking of bread and in
 43 the prayers. And fear came upon every soul; and many
 wonders and signs were wrought through the apostles. Mark xvi. 17.
- 44 And all who had believed had all things in common
 45 together, and sold their possessions and goods, and distri-
 46 buted them among all, as any one had need. And, con-
 tinuing daily with one accord in the temple, and breaking
 bread at home, they took their food with gladness and single-
 47 ness of heart, praising God, and having favour with all the
 people. And the Lord added to them daily such as were
 being saved.

- 3 1 NOW, Peter and John were going up into the temple
 2 at the hour of prayer, the ninth hour. And a certain man
 who from his mother’s womb had been lame, was being
 carried, whom they laid daily at the temple, at the gate John ix. 8.
 3 called Beautiful, to ask alms of those who entered; and he,
 seeing Peter and John about to go into the temple, asked
 4 alms. And Peter, looking stedfastly at him, with John, said,
 5 Look on us. And he gave heed to them, expecting to receive
 6 something from them. But Peter said, Silver and gold I Acts iv. 10.

- Matt. x. 8. have not; but that which I have I give thee: in the name of Jesus Christ the Nazarene, walk. And he took him by the right hand, and raised him; and immediately his feet and his ankle bones received strength. 7
- Isa. xxxv. 6. And leaping up he stood, and began to walk, and entered the temple with them, walking, and leaping, and praising God. And all the people saw him walking and praising God; and they recognised him as the man who had sat for alms at the Beautiful Gate of the temple; and they were filled with wonder and amazement at that which had happened to him. 8, 9, 10
- Psa. cxviii. 23. And as he held Peter and John, all the people ran together to them in the cloister which is called Solomon's, greatly wondering. 11
- Acts v. 12. And when Peter saw it, he answered the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as if by our own power or godliness we had made this man walk? The God of Abraham and of Isaac and of Jacob, the God of our fathers, hath glorified His servant (a) Jesus; whom ye delivered up, and disowned in the presence of Pilate, when he had decided to let him go. But ye disowned the Holy and Righteous One, and asked that a murderer should be granted to you; and ye killed the Prince of Life; but God raised him from the dead; whereof we are witnesses. And, by faith in his name, his name made strong this man, whom ye see and know; yea, the faith which is through Jesus gave him this perfect soundness in the presence of you all. 12, 13, 14, 15, 16
- Matt. x. 1. Luke xxiii. 34. And now, brethren, I know that ye did it in ignorance, as did also your rulers. But God thus fulfilled those things which he had declared beforehand by the mouth of all the prophets, that His Anointed (b) should suffer. Repent ye therefore, and turn back, that your sins may be blotted out, that so times of refreshing may come from the presence of the Lord, and that He may send Christ Jesus, who was fore-appointed for you; whom heaven must receive until the times of restitution of all things; whereof God spoke by the mouth of His holy prophets since the world began. Now, Moses said, 'The Lord God will raise up a prophet to you from your brethren, as He raised up me; him ye shall hear in all 17, 18, 19, 20, 21, 22
- Matt. xxvii. 17. Acts ii. 38. Isa. liii. 6. Luke i. 70. Deut. xviii. 15.

(a) Or child.

(b) Or Christ.

23 things whatsoever he shall say to you; and every soul who
 will not hear that prophet, shall be destroyed from among
 24 the people.' Yea, and all the prophets from Samuel and
 those who follow after, as many as spoke, foretold these
 25 days. Ye are the children of the prophets, and of the
 covenant which GOD made with your fathers, saying to
 Abraham, 'And in thy seed shall all the kindreds of the
 26 earth be blessed.' To you first, GOD, having raised up
 His servant (a), sent him to bless you by turning away each
 of you from his iniquities.

Deut. xviii. 18.

{ Gen. xxii. 18.
 Gen. xii. 3.
 Rom. ix. 4.

4 1 AND as they spoke to the people, the priests and the
 captain of the temple and the Sadducees, came upon them,
 2 being vexed that they taught the people and preached
 3 through Jesus the resurrection from the dead. And they
 laid hands on them and put them into ward until the next
 day, for it was then eventide.

Matt. xxii. 23.

4 Howbeit, many of those who heard the word believed;
 and the number of the men was about five thousand.

Acts xxviii. 24.

5 AND on the morrow there were gathered together in Jeru-
 6 salem their rulers, and the elders and the scribes, and Annas
 the High Priest, and Caiaphas and John and Alexander, and
 7 as many as were of the kindred of the High Priest. And
 when they had set Peter and John in the midst, they asked,
 By what power, or in what name, did ye this?

John xviii. 13.

8 Then Peter, filled with the Holy Spirit, said to them,
 9 Ye rulers of the people, and elders, if we are examined
 this day concerning a good deed done to an impotent man,
 10 by what means he was made whole; be it known to you all
 and to all the people of Israel, that in the name of Jesus
 Christ the Nazarene, whom ye crucified, whom GOD raised
 from the dead, even in his name doth this man stand here
 11 before you whole. This is the stone which was set at naught
 by you builders, which has become the head of the corner.

{ Psa. cxviii. 22.
 1 Isa. xxviii. 16.

12 Nor is there salvation in any other; for there is no other name
 under heaven given among men, whereby we must be saved.

13 Now, when they saw the boldness of Peter and John, and
 perceived that they were unlettered and ordinary men (b),

Matt. xi. 25.

(a) Or child.

(b) i.e. men without any recognised office or qualification.

- John vii. 15. they marvelled; and they recognised them as having been
 with Jesus. And beholding the man who had been cured 14
- Acts xix. 36. standing with them, they could say nothing against it.
 But when they had commanded them to go aside out of 15
 the council, they conferred among themselves, saying, What 16
 can we do to these men? for that indeed a notable sign
 hath been wrought through them is manifest to all who dwell
 in Jerusalem; and we cannot deny it. But that it may 17
 spread no further among the people, let us threaten them,
 that henceforth they speak to no one in this name.
- Acts v. 40. And they called them, and commanded them not to speak 18
 or teach at all in the name of Jesus. But Peter and John 19
 answered and said to them, Whether it is right in the sight
 of God to hearken to you more than to God, judge ye. For we 20
 cannot but speak the things which we saw and heard.
- Acts xxii. 15. So when they had further threatened them, they let them 21
 go, finding no means of punishing them, because of the
 people; for all men glorified God for that which had been
 done. For the man on whom this miracle of healing was 22
 wrought was more than forty years old.
- Acts ii. 44. AND Peter and John being let go, went to their own 23
 company, and reported all that the high priests and elders
 had said to them.
- Psa. li. 1. But those who heard lifted up their voices to God with 24
 one accord, and said, Lord, Thou art He who made the
 heavens and the earth, and the sea, and all that is in them;
 who by the Holy Spirit, through the mouth of our father 25
 thy servant David, said,
 'Why did the heathen (a) rage, and the peoples imagine
 vain things?
 The kings of the earth stood up, 26
 And the rulers were gathered together,
 Against the LORD, and against His Anointed.'
- Luke xxiii. 8. For, of a truth, against Thy holy servant Jesus whom 27
 Thou didst anoint, both Herod and Pontius Pilate, with the
 Gentiles and the people of Israel, were gathered together
 in this city, to do whatsoever Thy hand and counsel had 28
 determined before to be done. And now, LORD, regard their 29

- threatenings; and grant to Thy servants, that with all boldness they may speak Thy word, while Thou stretchest forth Thy hand to heal; and that signs and wonders may be wrought through the name of Thy holy servant (a) Jesus. Eph. vi. 19.
- 31 And when they had prayed, the place in which they were assembled was shaken; and they were all filled with the Holy Spirit, and spoke the word of God with boldness. Acts ii. 2.
- 32 AND the multitude of those who believed were of one heart and of one soul: and none of them said that aught of the things which he possessed was his own; but they had all things in common. And with great power the apostles gave testimony concerning the resurrection of the Lord Jesus; and great grace was upon them all. Nor was there among them any one who was in want; for, as many as were possessors of lands or houses sold them, and brought the prices of what was sold, and laid them down at the apostles' feet; and distribution was made to each person according as he had need. Acts i. 8.
- 36 And Joseph, who by the apostles was also called Barnabas, (which is, being interpreted, Son of Consolation,) a Levite, and of Cyprus by birth, having land, sold it, and brought the money, and laid it at the apostles' feet. Acts ii. 45.
- 5 1 But a certain man named Ananias, with Sapphira his wife, sold a possession, and kept back part of the price—the wife also being aware of it; and he brought a certain part, and laid it at the apostles' feet. Acts iv. 34.
- 3 But Peter said, Ananias, how is it that Satan filled thy heart to lie to the Holy Spirit and to keep back part of the price of the land? While it remained, was it not thine own? and after it was sold, was it not in thine own power? why didst thou conceive this thing in thy heart? thou hast not lied unto men, but unto God. Luke xxii. 3.
- 5 And Ananias hearing these words fell down and expired; and great fear came on all those who heard of it. And the young men arose, wrapped him round, and carried him out and buried him. Acts v. 10.
- 7 And it was about the space of three hours after, when his wife, not knowing what had been done, came in. And Peter said to her, Tell me whether ye sold the land for so much? John xix. 40.

And she said, Yea, for so much.

Acts v. 2. But Peter said to her, How was it that ye agreed to try 9
the Spirit of the Lord? behold, the feet of those who buried
thy husband are at the door, and they will carry thee out.

Acts v. 5. Then she immediately fell down at his feet, and expired; 10
and the young men came in, and found her dead, and carried
Acts ii. 43. her forth, and buried her by her husband. And great fear came 11
upon all the church, and upon as many as heard these things.

And by the hands of the apostles many signs and wonders 12
were wrought among the people. And they were all with
John xii. 42. one accord in Solomon's Cloister. But of the rest no one 13
durst join himself to them; yet the people magnified them.
And believers were the more added to the Lord, multitudes 14
of both men and women; insomuch that they brought forth 15
the sick even into the streets, and laid them on couches and
beds, that at the least the shadow of Peter as he passed
by might fall on some one of them. There came also the 16
Mark xvi. 17. multitude from the towns round about Jerusalem, bringing
sick folk, and those who were vexed with unclean spirits;
and these were every one cured.

Acts iv. 1. THEN the High Priest rose up, and all who were with 17
him, (it was the sect of the Sadducees;) and they were filled
with indignation, and laid their hands on the apostles, and 18
put them into the public ward.

Ex. xxiv. 3. But an angel of the Lord by night opened the prison 19
doors, and brought them out, and said, Go, stand and speak 20
in the temple to the people all the words of this life. And 21
when they heard, they entered the temple early in the
morning, and taught.

Acts xii. 5. Now, the High Priest came, and those who were with him, 22
and called the council together, and all the senate of the
children of Israel, and sent to the prison to have the apostles
brought. But when the officers went, they did not find them 23
in the prison; and they returned and reported, saying, We
found the prison shut with all safety, and the keepers stand-
ing at the doors; but when we had opened, we found no
one within!

Acts iv. 1. Now, when the captain of the temple and the high priests 24
heard these things, they were greatly perplexed about them,

- 25 as to what would come of this. Then one went and told them, Behold, the men whom ye put into prison are standing in the temple, and teaching the people.
- 26 Then the captain went with the officers and brought them, without violence, for they feared the people lest they should be stoned. And when they had brought them and set them before the council, the High Priest asked them, saying, We strictly charged you that ye should not teach in this name; and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us. Matt. xxi. 26.
- 29 Then Peter and the other apostles answered and said, We must obey God rather than men. The God of our fathers raised Jesus, whom ye hanged on a tree and slew. Him God exalted with His right hand to be a Prince and a Saviour, to give repentance to Israel, and forgiveness of sins. Gal. iii. 13.
- 32 And we are witnesses of these things; and so is the Holy Spirit, whom God hath given to those who obey Him. Phi. ii. 9.
- 33 When they heard that, they were cut to the heart, and wished to slay them. Acts vii. 54.
- 34 Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the Law held in reputation among all the people; he commanded that the men be put outside a little while; and said to the council, Ye men of Israel, concerning these men, take heed to yourselves what ye intend to do. For, before these days, Theudas rose up, giving himself out to be somebody; and to him a number of men, about four hundred, joined themselves; he was slain; and all, as many as obeyed him, were dispersed and brought to naught. After him, Judas of Galilee rose up, in the days of the enrolling, and drew away some of the people after him; he also perished; and all, even as many as obeyed him, were scattered abroad. And now I say to you, Refrain from these men, and let them alone; for if this counsel or this work is of men, it will come to naught; but if it is of God, ye will not be able to overthrow them; lest haply ye be found even to be fighting against God. Luke xiii. 1.
- 40 And they agreed with him; and when they had called the apostles and beaten them, they commanded that they should not speak in the name of Jesus, and let them go. And they departed from the presence of the council, rejoicing that Pro. xxi. 30.
- 41 not speak in the name of Jesus, and let them go. And they departed from the presence of the council, rejoicing that Matt. v. 12.

they were counted worthy to suffer dishonour for the Name. And they ceased not, in the temple and at home, daily to 42 teach and to preach Jesus as the Christ.

AND in those days, when the number of the disciples was 1
 Acts iv. 35. increasing, the Grecian Jews, because their widows were being overlooked in the daily ministration, began to murmur against the Hebrews.

Then the twelve called the multitude of the disciples to 2
 them, and said, It is not fitting that we should leave the word of God, and minister at tables. But, brethren, look 3
 1 Tim. iv. 15. ye out from among you seven men of good report, full of the Spirit and of wisdom, whom we will appoint over this business; but we will continue to give ourselves to prayer 4
 and to the ministry of the word.

And the saying pleased the whole company; and they 5
 chose Stephen, a man full of faith and of the Holy Spirit; and Philip, and Prochorus, and Nicanor, and Timon, and Par- 6
 menas, and Nicolas of Antioch, a convert of the Jews; and 1 Tim. iv. 14. they set them before the apostles, who prayed and laid their hands on them.

And the word of God spread; and the number of the 7
 disciples increased greatly in Jerusalem; and a great com-
 Psa. cxxxii. 9. pany of the priests were obedient to the faith.

AND Stephen, full of grace and power, did great wonders 8
 and signs among the people. Then there arose certain of the 9
 synagogue which is called the synagogue of the Libertines, and of the Cyrenians and Alexandrians, and of those of Cilicia and of Asia, disputing with Stephen. And they were not 10
 able to resist his wisdom and the Spirit by which he spoke.

Then they suborned men, who said, We have heard him 11
 1 Kings xxi. 10. speak blasphemous words against Moses and against God. And they stirred up the people, and the elders and scribes, 12
 and came upon him and seized him, and brought him to the council; and they set up false witnesses, who said, This man 13
 Acts xxv. 8. ceaseth not to utter words against the Holy Place and the Law; for we have heard him say that this Jesus the Naza- 14
 Dan. ix. 20. rene will destroy this Place, and change the customs which Moses delivered to us.

15 And all those who sat in the council, looking steadfastly
 7 on Stephen, saw his face as it were the face of an angel.

1 THEN the High Priest said, Are these things so?

2 And Stephen said, Brethren and fathers, hearken: The
 3 God of Glory appeared to our father Abraham, when he
 4 was in Mesopotamia, before he dwelt in Haran, and said
 5 to him, Go forth from thy country and thy kindred, and
 6 go into the land which I will show thee. Then he went
 7 forth from the land of the Chaldæans, and dwelt in Haran;
 8 and thence, when his father was dead, God removed him
 9 into this land, wherein ye now dwell. And He gave him no
 10 inheritance in it, no, not so much as to set his foot on; yet
 11 He promised that He would give it for a possession to him
 12 and to his seed after him, when as yet he had no son.

Gen. xii. 1.

Gen. xiii. 15.

6 And God spoke on this wise, His seed shall sojourn in
 7 a foreign land; and men shall enslave and oppress them
 8 four hundred years. But the nation to whom they shall
 9 be in bondage I will judge, said God; and afterwards they
 10 shall come forth; and they shall serve me in this place.
 11 And God gave him the covenant of circumcision; and so
 12 he begat Isaac, and circumcised him on the eighth day; and
 13 Isaac begat Jacob, and Jacob begat the twelve patriarchs.

Gen. xv. 13.

Gen. xvii. 10.

9 And the patriarchs, moved with jealousy, sold Joseph into
 10 Egypt; but God was with him and delivered him out of all
 11 his afflictions, and gave him favour and wisdom in the sight
 12 of Pharaoh king of Egypt, who made him governor over
 13 Egypt and all his household.

{ Gen. xxxvii. 28.
 { Gen. xxxix. 1.

11 But there came a famine over all Egypt and Canaan,
 12 and great tribulation; and our fathers found no sustenance.

Gen. xli. 54.

12 But when Jacob heard that there was corn (a) in Egypt, he
 13 sent out our fathers the first time. And at the second time
 14 Joseph discovered himself to his brethren; and Joseph's
 15 kindred were made known to Pharaoh. Then Joseph sent
 16 and called for Jacob his father, and all his kindred, three
 17 score and fifteen souls. And Jacob went down into Egypt;
 18 and he and our fathers died, and were carried over into
 19 Shechem, and laid in the sepulchre which Abraham bought
 20 for a sum of money from the sons of Hamor in Shechem.

Gen. xlii. 1.

Gen. xlv. 27.

17 But, as the time of the promise which God had granted to

Ex. i. 7.

(a) Or wheat.
 227

Abraham drew nigh, the people grew and multiplied in Egypt, till there arose over Egypt another king, who knew not Joseph. The same dealt craftily with our kindred, and ill-treated our fathers, to cause their babes to be cast out that they might not live. At this time Moses was born, and was exceedingly beautiful (a); and he was nourished in his father's house three months; and when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son.

And Moses was instructed in all the wisdom of the Egyptians, and was mighty in his words and deeds. And when he was nearly forty years old, it came into his heart to visit his brethren the children of Israel. And seeing one of them suffer wrong, he defended him who was oppressed, and avenged him, and smote the Egyptian. Now he thought that his brethren understood that by his hand God was delivering them; but they understood not. And the next day he showed himself to them as they strove, and would have reconciled them, saying, Sirs, ye are brethren; why do ye wrong one to the other? But he who was doing his neighbour wrong thrust him away, saying, Who made thee a ruler and a judge over us? Wouldst thou kill me as thou killedst the Egyptian yesterday? And Moses fled at that saying, and became a sojourner in the land of Midian, where he begat two sons.

And when forty years had been fulfilled, there appeared to him in the wilderness of Mount Sinai an angel in a flame of fire in a bush. When Moses saw it, he wondered at the sight; and as he drew near to observe it, there came an utterance of the Lord, I am the God of thy fathers, the God of Abraham, and of Isaac, and of Jacob. Then Moses trembled, and durst not look. And the Lord said to him, Loose thy shoes from thy feet; for, the place whereon thou standest is holy ground. I have surely seen the affliction of My people who are in Egypt, and I have heard their groaning, and have come down to deliver them. And now come, I am sending thee into Egypt.

This Moses whom they rejected, saying, 'Who made thee a ruler and a judge?' God sent to be both a ruler and a deliverer with the hand of the angel who appeared to him in the bush. He brought them out, after he had wrought wonders

(a) *Lit.* Divinely fair; *Gr.* Fair unto God.

and signs in the land of Egypt, and in the Red Sea, and in the wilderness forty years.

- 37 This is the Moses who said to the children of Israel, 'God will raise up a prophet to you from your brethren, as He
 38 raised up me.' This is he who was in the congregation in the wilderness with the angel who spoke to him on Mount Sinai, and with our fathers; who received the living oracles
 39 to give to you; whom our fathers would not obey, but thrust
 40 aside, in their hearts turning back unto Egypt; saying to Aaron, Make us gods to go before us; for as to this Moses, who brought us out of the land of Egypt, we know not what
 41 has become of him. And they made a calf in those days, and offered sacrifice to the idol, and made merry over the works
 42 of their own hands. Then God turned, and gave them up to worship the host of the heavens;

As it is written in the book of the Prophets:

'House of Israel, was it to Me ye offered victims and sacrifices

Forty years in the wilderness?

- 43 Nay, but ye took up the tabernacle of Moloch,
 And the star of the god Rompha (a),
 The figures which ye made to worship them;
 And I will carry you away beyond Babylon.'

- 44 Our fathers had the tabernacle of the testimony in the wilderness, as He appointed who told Moses to make it
 45 according to the figure which he had seen. This also our fathers inherited and brought in with Joshua when they entered upon the possession of the Gentiles whom God drove out before the face of our fathers, until the days of David, who found favour before God, and desired to provide a
 47 tabernacle for the race of Jacob. But Solomon built Him
 48 a house. Howbeit the HIGHEST dwelleth not in buildings made by hands; as saith the prophet,
 49 'Heaven is My throne,
 And the earth is My footstool;
 What manner of house will ye build Me? saith the LORD;
 Or what is the place of My rest?
 50 Did not My hand make all these things?'

(a) Some MSS. have 'Rephan'; others, 'Remphan.'

Ex. xxxii. 9. Stiffnecked and uncircumcised in heart and ears, ye do 51
 always resist the Holy Spirit; as your fathers did, so do ye.
 2 Ch. xxxvi. 10. Which of the prophets did not your fathers persecute? and 52
 they slew those who showed before of the coming of the
 Righteous One; of whom ye became but now the betrayers
 Deut. xxxiii. 2. } and murderers—ye who received the Law by the ministra- 53
 Gal. iii. 19. } tions of angels. yet kept it not!

Acts v. 33. WHEN they heard these things, they were cut to the heart, 54
 and gnashed on him with their teeth. But he, being full of 55
 the Holy Spirit, looked up stedfastly into heaven, and saw
 the glory of God, and Jesus standing at the right hand of
 Eze. i. 1. God; and he said, Behold, I see the heavens opened, and the 56
 Son of Man standing at the right hand of God.

Then they cried with a loud voice, and stopped their ears, 57
 and rushed upon him with one accord, and cast him out 58
 of the city, and stoned him; and the witnesses laid down
 Acts viii. 1. their clothes at the feet of a young man called Saul. And 59
 they stoned Stephen, as he called upon *the Lord*, and said,
 Lord Jesus, receive my spirit.

Matt. v. 44. And he knelt down, and cried with a loud voice, Lord, lay 60
 not this sin to their charge. And when he had said this, he
 fell asleep. And Saul was consenting to his death. 18

And on that day there arose a great persecution against
 the church which was in Jerusalem; and all, except the
 apostles, were scattered abroad throughout the regions of
 Judæa and Samaria.

And devout men carried Stephen to his burial, and made 2
 great lamentation over him. As for Saul, he made havoc of 3
 the church, entering every house; and dragging forth men and
 women he committed them to prison. Those therefore who 4
 were scattered abroad went everywhere preaching the word.

Acts vi. 5. ...THEN Philip went down to the city of Samaria, and pro- 5
 John iv. 41. claimed to them the Christ. And the multitudes with one 6
 accord gave heed to those things which were spoken by Philip,
 both hearing him and seeing the signs which he wrought. 7
 Mark xvi. 17. For unclean spirits, crying with a loud voice, came out of many
 who were possessed by them; and many who were palsied or
 lame, were cured. And there was great joy in that city. 8

Acts xiii. 6. But a certain man, named Simon, had beforetime in 9

- the city used sorcery, and had amazed the Samaritan nation,
10 giving out that he himself was some great one; and to him 2 Cor. xi. 19.
they all gave heed, from the least to the greatest, saying,
11 This man is that power of God which is called Great. And
they paid regard to him, because for a long time he had
12 amazed them with his sorceries. But when they believed Gal. iii. 1.
Philip, as he preached the glad tidings concerning the kingdom of God and the name of Jesus Christ, they were baptized,
13 both men and women. Then Simon himself also believed; Acts viii. 27.
and having been baptized, he continued with Philip, and was amazed, beholding the signs and mighty works which were being done.
- 14 Now when the apostles in Jerusalem heard that the Luke ix. 54.
Samaritans had received the word of God, they sent to
15 them Peter and John, who went down and prayed for them
16 that they might receive the Holy Spirit. For as yet he
had not fallen upon any of them; they had only been baptized
17 into the name of the Lord Jesus. Then the apostles laid Acts ii. 38.
their hands on them, and they received the Holy Spirit.
- 18 And when Simon saw that through the laying on of the Acts vi. 6.
apostles' hands the Spirit was given, he offered them money,
19 saying, Give me also this authority, that on whomsoever I
lay my hands, he may receive the Holy Spirit.
- 20 But Peter said to him, Thy silver perish with thee, because 2 Kings v. 16.
21 thou thoughtest to acquire by money the gift of God. Thou
hast neither part nor lot in this matter; for thy heart is not
22 right in the sight of God. Repent therefore of this thy wicked-
ness, and make supplication to the Lord, if perhaps the thought
23 of thy heart may be forgiven thee. For I perceive that thou
art in the gall of bitterness, and in the bond of iniquity.
- 24 Then Simon answered and said, Pray ye the Lord for me, Ex. viii. 8.
that none of those things which ye have spoken come upon me.
- 25 So when they had testified and had spoken the word of
the Lord, they returned to Jerusalem; and they preached
the gospel to many villages of the Samaritans.
- 26 AND an angel of the LORD spoke to Philip, saying, Jos. xv. 47.
Arise, and go towards the south to the road which goeth
down from Jerusalem to Gaza; (this road is through the
27 desert). And he arose and went.

Deut. vi. 7.
Isa. lxxv. 24.
Hos. vi. 3.

And, behold, a man of Ethiopia, who was a eunuch of great authority under Candace queen of the Ethiopians, and had the charge of all her treasure, had been to Jerusalem to worship, and was returning. And, sitting in his chariot, 28 he was reading Isaiah the prophet.

Isa. liii. 7.

Then the Spirit said to Philip, Go near, and join thyself to 29 this chariot. And Philip running up to the eunuch, and 30 hearing him reading Isaiah the prophet, said, Understandest thou what thou readest? And he said, How can I, unless 31 some one should guide me? And he besought Philip that he would come up and sit with him. The passage of Scripture 32 which he was reading was this :

'He was led as a sheep to the slaughter ;
And as a lamb is dumb before his shearer,
So he openeth not his mouth ;
In his humiliation his judgment was taken away ; 33
Who shall declare his generation ?
For his life is taken away from the earth.'

Luke xxiv. 27.

And the eunuch answered Philip and said, I pray thee, 34 of whom speaketh the prophet this, of himself or of some other? Then Philip opened his mouth, and began at the 35 same scripture, and preached to him Jesus.

1 Kings xviii. 12.

And as they went along the road, they came to a certain 36 water ; and the eunuch said, See, here is water ; what doth hinder my being baptized ? (a) And he commanded that the 38 chariot should stand still ; and they two went down to the water, both Philip and the eunuch ; and Philip baptized him. 39 And when they came up out of the water, the Spirit of the Lord caught away Philip ; and the eunuch—for he went on his way rejoicing—saw him no more. But Philip was found 40 at Azotus, and passing through he preached the gospel in all the cities, until he came to Cæsarea.

Gal. i. 13.

BUT Saul, still breathing out threatening and slaughter 1
against the disciples of the Lord, went to the High Priest, and 2

(a) Only in one Greek MS., and in a few ancient versions, is given verse 37, which reads, ' And Philip said, If thou believest with all thy heart, thou mayest ; and he answered and said, I believe Jesus Christ to be the Son of God.'

asked of him letters to the synagogues in Damascus, so that if he found any of the Way, whether men or women, he might bring them bound to Jerusalem. Acts v. 39.

- 3 But, as he journeyed, and was drawing near to Damascus, suddenly there shone round about him a light from the heavens; and he fell to the earth, and heard a voice saying
4 to him, Saul, Saul, why persecutest thou me? He said, Who art thou, Lord? And the Lord said, I am Jesus whom thou
5 art persecuting; (a) but arise and go into the city, and it shall be told thee what thou must do.

- 7 And the men who journeyed with him stood speechless, hearing the voice, but seeing no one. And Saul arose from the earth; and when his eyes were opened he saw nothing; and they led him by the hand, and took him into Damascus.
9 And for three days he was without sight, and neither ate nor drank.

- 10 Now, there was in Damascus a certain disciple named Ananias; and the Lord said to him in a vision, Ananias! Acts xxii. 12.
11 And he said, Behold, I am here, Lord. And the Lord said to him, Arise, and go to the street which is called Straight, and inquire in the house of Judas for one named Saul, of
12 Tarsus; for behold, he prayeth, and hath seen a man named Ananias coming in, and putting his hands on him, that he may receive sight.

- 13 Then Ananias answered, Lord, I have heard from many of this man, how much evil he did to thy saints in Jerusalem; 1 Cor. i. 2.
14 and here he hath authority from the high priests to bind all who call on thy name. Acts ix. 21.

- 15 But the Lord said to him, Go thy way; for he is to me a chosen vessel, to hold up my name before nations and kings
16 and the children of Israel; for I will show him what great things he must suffer for my name's sake. Acts xvi. 9.

- 17 And Ananias went his way, and entered the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, who appeared to thee in the way by which thou camest, 1 Acts xx. 23.
(2 Cor. xi. 23.

(a) The following words are inserted here in one or two ancient versions, but are not found here in any Greek MS. :—(Verse 5), 'It is hard for thee to kick against the pricks. (6) And he, trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord said to him.' (See Acts xxvi. 14.)

hath sent me, that thou mayest receive sight, and be filled with the Holy Spirit.

And immediately there fell from his eyes as it were scales; 18 and he received sight, and arose, and was baptized. And 19 when he had taken food, he was strengthened.

Now, he was certain days with the disciples who were in Damascus. And straightway he preached Jesus in the 20 synagogues, that he is the Son of God. But all who heard 21 him were amazed, and said, Is not this he who in Jerusalem destroyed those who called on this name, and who came hither that he might take such persons to the high priests in bonds? But Saul increased the more in strength, and confounded the 22 Jews who dwelt in Damascus, proving that this is the Christ. And when many days had passed the Jews took counsel to 23 kill Saul; but their plot was made known to him. And they 24 watched the gates both day and night to kill him. But his 25 disciples took him by night, and let him down through the wall, lowering him in a basket.

AND when he had come to Jerusalem, he essayed to join 26 himself to the disciples; and they were all afraid of him, not believing that he was a disciple. But Barnabas took him, 27 and brought him to the apostles, and declared to them how on his way he had seen the Lord, and had talked with him; and how in Damascus he had spoken boldly in the name of Jesus.

And Saul was with them in Jerusalem, coming in and 28 going out, speaking boldly in the name of the Lord. And 29 he talked and disputed with the Grecian Jews; but they took measures to kill him. When the brethren knew this, 30 they took him down to Cæsarea, and sent him off to Tarsus.

So the church (a) had peace throughout all Judæa and 31 Galilee and Samaria, being built up; and, walking in the fear of the Lord and in the comfort of the Holy Spirit, was multiplied (a).

NOW, when Peter was traversing all parts, he went 32 down also to the saints who dwelt in Lydda. And there 33 he found a certain man named Æneas, who had kept his bed eight years; for he was paralysed. And Peter said to 34

(a) Some authorities have, 'churches . . . were multiplied.'

- him, *Aeneas*, Jesus Christ healeth thee; arise, and make thy own bed. And he arose immediately. And all who dwelt in Lydda and the Sharon saw him, and turned to the Lord. Acts iv. 10.
- Now, there was in Joppa a certain disciple named *Tabitha*, (which by interpretation is *Dorcas* (a)); this woman was full of good works and alms-deeds which she did. And in those days she fell sick, and died; and they washed her and laid her in an upper chamber. And as Lydda was nigh to Joppa, the disciples, when they heard that Peter was there, sent to him two men, beseeching him, Delay not to come to us. 1 Tim. ii. 10.
- And Peter arose and went with them. And when he had come, they brought him into the upper chamber; and all the widows stood by him weeping, and showing the coats and garments which *Dorcas* had made while she was with them. Ecc. ix. 10.
- But Peter, putting all the company forth, and kneeling down, prayed; and turning to the body he said, *Tabitha*, arise. And she opened her eyes; and when she saw Peter, she sat up. And he gave her his hand, and raised her; and when he had called the saints and widows, he presented her alive. Mark v. 41.
- And it became known throughout all Joppa; and many believed on the Lord. And Peter tarried many days in Joppa with one *Simon*, a tanner. 1 Kings xvii. 23.

10

- NOW, in *Cæsarea* a certain man named *Cornelius*, a centurion of the band named the Italian, a pious man, and one who feared God, with all his house, and gave much alms to the people, and prayed to God continually, saw clearly in a vision, about the ninth hour of the day, an angel of God coming in to him, and saying to him, *Cornelius*. And *Cornelius*, looking at him, was afraid, and said, What is it, Lord? And he said to him, Thy prayers and thine alms have come up as a memorial before God. And now send men to Joppa, and fetch one *Simon*, who is also called Peter; he lodgeth with one *Simon* a tanner, whose house is by the sea side. Acts x. 2.
- And when the angel who had spoken to him had departed, *Cornelius* called two of the household servants, with a pious Acts ix. 43.

(a) *Or* Gazelle.

soldier of those who attended upon him ; and when he had 8
told them all these things, he sent them to Joppa.

On the morrow, as they went on their journey, and drew 9
Acts xi. 5. near the city, Peter went on to the housetop to pray, at
about the sixth hour ; and he became hungry, and would 10
have eaten ; but while they made ready, he fell into a
trance. And he saw the heavens opened, and a certain 11
vessel descending, like a great sheet, let down by four
corners to the earth ; and in it were all manner of four- 12
footed creatures, and creeping things of the earth, and
birds of the air. And there came a voice to him, Arise, 13
Peter ; kill, and eat. But Peter said, Not so, Lord ; for I 14
never ate any thing that is common and unclean. And 15
the voice spoke to him the second time, What God
cleansed, call not thou common. This was done thrice ; 16
and straightway the vessel was received up into the
heavens.

Now, while Peter was perplexed within himself as to 17
what might be the meaning of the vision which he had
seen, lo, the men sent by Cornelius had made inquiry for 18
Acts ix. 43. Simon's house, and stood at the gate ; and they called, and
began to ask whether Simon, who was also called Peter, was
lodging there.

And as Peter was meditating on the vision, the Spirit 19
said, Behold, two men seek thee. But arise, and go down, 20
and depart with them, nothing doubting ; for I have sent
them.

So Peter went down to the men and said, Behold, I am 21
Acts x. 5. he whom ye seek ; what is the matter on which ye have
come ?

And they said, Cornelius a centurion, a righteous man, 22
and one who fears God, and is of good report among all
the nation of the Jews, was instructed by a holy angel to
send for thee to his house, and to hear words from thee.

Then he called the men in, and lodged them. And on the 23
morrow he arose and went away with them ; and certain
brethren from Joppa accompanied him. And on the next 24
day, he entered Cæsarea. And Cornelius was expect-
ing them and had called together his kinsmen and near
friends.

- 25 And as Peter was coming in, Cornelius met him and fell down at his feet and worshipped him.
- 26 But Peter lifted him up, saying, Rise; I myself also am a man. Rev. xix. 10.
- 27 And as he talked with him, he went in, and found many who had come together. And he said to them, Ye know that it is an unlawful thing for a man who is a Jew to keep company with, or come near to, one of another nation; yet God hath showed me that I should not call any man common or unclean. Therefore I came to you without gainsaying, as soon as I was sent for; I ask, then, For what reason did ye send for me? John iv. 9.
- 30 And Cornelius said, Four days ago, unto this hour, I was in my house, making the prayer of the ninth hour; and, behold, a man in bright apparel stood before me, and said, 'Cornelius, thy prayer has been heard, and thine alms are had in remembrance in the sight of God. Send therefore to Joppa, and call hither Simon, who is also called Peter; he lodgeth in the house of one Simon a tanner by the sea side.' Immediately therefore I sent to thee; and thou didst well in coming. Now therefore we are all here present before God, to hear all things which are commanded thee by the Lord. Acts iii. 1.
- 31 a man in bright apparel stood before me, and said, 'Cornelius, thy prayer has been heard, and thine alms are had in remembrance in the sight of God. Send therefore to Joppa, and call hither Simon, who is also called Peter; he lodgeth in the house of one Simon a tanner by the sea side.' Immediately therefore I sent to thee; and thou didst well in coming. Now therefore we are all here present before God, to hear all things which are commanded thee by the Lord. Matt. xxviii. 3.
- 32 in the house of one Simon a tanner by the sea side.' Immediately therefore I sent to thee; and thou didst well in coming. Now therefore we are all here present before God, to hear all things which are commanded thee by the Lord. Deut. v. 27.
- 33 immediately therefore I sent to thee; and thou didst well in coming. Now therefore we are all here present before God, to hear all things which are commanded thee by the Lord. Deut. x. 17.
- 34 Then Peter opened his mouth and said, Of a truth I perceive that God is no respecter of persons; but in every nation he who feareth Him, and worketh righteousness, is accepted by Him. The message which He sent to the children of Israel, preaching good tidings of peace through Jesus Christ, (he is Lord of all), even that word, as ye yourselves know, was published throughout all Judæa, beginning with Galilee—after the baptism which John preached—concerning Jesus of Nazareth: how God anointed him with the Holy Spirit and with power, and how he went about doing good, and healing all who were oppressed by the devil; for God was with him. And we are witnesses of all things which, both in the country of the Jews and in Jerusalem, he did; whom also they slew, hanging him on a tree. Him God raised on the third day; and showed him openly, not to all the people, but to witnesses chosen before by God, even to us, who ate and drank with him after he had risen from the dead. And he Job xxxiv. 10.
- 35 perceive that God is no respecter of persons; but in every nation he who feareth Him, and worketh righteousness, is accepted by Him. The message which He sent to the children of Israel, preaching good tidings of peace through Jesus Christ, (he is Lord of all), even that word, as ye yourselves know, was published throughout all Judæa, beginning with Galilee—after the baptism which John preached—concerning Jesus of Nazareth: how God anointed him with the Holy Spirit and with power, and how he went about doing good, and healing all who were oppressed by the devil; for God was with him. And we are witnesses of all things which, both in the country of the Jews and in Jerusalem, he did; whom also they slew, hanging him on a tree. Him God raised on the third day; and showed him openly, not to all the people, but to witnesses chosen before by God, even to us, who ate and drank with him after he had risen from the dead. And he Luke iv. 18.
- 36 accepted by Him. The message which He sent to the children of Israel, preaching good tidings of peace through Jesus Christ, (he is Lord of all), even that word, as ye yourselves know, was published throughout all Judæa, beginning with Galilee—after the baptism which John preached—concerning Jesus of Nazareth: how God anointed him with the Holy Spirit and with power, and how he went about doing good, and healing all who were oppressed by the devil; for God was with him. And we are witnesses of all things which, both in the country of the Jews and in Jerusalem, he did; whom also they slew, hanging him on a tree. Him God raised on the third day; and showed him openly, not to all the people, but to witnesses chosen before by God, even to us, who ate and drank with him after he had risen from the dead. And he Matt. xii. 15.
- 37 Christ, (he is Lord of all), even that word, as ye yourselves know, was published throughout all Judæa, beginning with Galilee—after the baptism which John preached—concerning Jesus of Nazareth: how God anointed him with the Holy Spirit and with power, and how he went about doing good, and healing all who were oppressed by the devil; for God was with him. And we are witnesses of all things which, both in the country of the Jews and in Jerusalem, he did; whom also they slew, hanging him on a tree. Him God raised on the third day; and showed him openly, not to all the people, but to witnesses chosen before by God, even to us, who ate and drank with him after he had risen from the dead. And he Matt. xxviii. 6.
- 38 Jesus of Nazareth: how God anointed him with the Holy Spirit and with power, and how he went about doing good, and healing all who were oppressed by the devil; for God was with him. And we are witnesses of all things which, both in the country of the Jews and in Jerusalem, he did; whom also they slew, hanging him on a tree. Him God raised on the third day; and showed him openly, not to all the people, but to witnesses chosen before by God, even to us, who ate and drank with him after he had risen from the dead. And he

Matt. xxviii. 19. commanded us to preach to the people, and to testify that
 this is he who was appointed by God to be the Judge of living
 Luke xxiv. 27. and dead. To him all the prophets give witness that, through
 his name, whosoever believeth on him shall receive forgive- 43
 ness of sins.

While Peter spoke these words, the Holy Spirit fell on 44
 all those who heard the word. And they of the Circum- 45
 cision who believed, as many as came with Peter, were
 Acts iv. 31. astonished, because on the Gentiles also was poured forth
 the gift of the Holy Spirit. For they heard them speaking 46
 in tongues, and magnifying God.

Then Peter answered, Can any one forbid the water, that 47
 these, who have received the Holy Spirit as well as we, should
 not be baptized? And he commanded them to be baptized 48
 in the name of Jesus Christ. Then they begged him to tarry
 there some days.

AND the apostles and brethren who were in Judæa heard 1
 that the Gentiles also had received the word of God. 2
 But when Peter had gone up to Jerusalem, those who 3
 Gal. ii. 13. were of the Circumcision contended with him, saying, Thou
 wentest in to uncircumcised men, and didst eat with
 them.

But Peter rehearsed to them the matter in order from the 4
 Acts x. 9. beginning, saying, I was in the city of Joppa praying; and 5
 in a trance I saw a vision, a certain vessel descending, like
 a great sheet let down from the heavens by four corners; and
 it came even to me; and having fastened my eyes upon this 6
 and observed, I saw the four-footed creatures of the earth,
 and the wild beasts, and the creeping things, and the birds
 of the air. And I also heard a voice saying to me, Arise, 7
 Peter; kill, and eat. But I said, Not so, Lord; for, what 8
 is common or unclean never entered my mouth. But 9
 the voice answered again from the heavens, What God
 cleansed, call not thou common. This was done thrice; 10
 and all was drawn back into the heavens. And, behold, 11
 there were three men already at the house in which we
 were, having been sent from Cæsarea to me. And the 12
 Spirit bade me go with them, nothing doubting. And
 these six brethren accompanied me, and we entered the
 man's house; and he told us how he had seen the angel 13

standing in his house, and saying, Send to Joppa, and fetch
14 Simon, who is also called Peter; he will tell thee words
15 whereby thou and all thy house shall be saved. And as I Acts ii. 4.
began to speak, the Holy Spirit fell on them, as on us at the
16 beginning. And I remembered the word of the Lord, how
he had said, John indeed baptized with water, but ye shall be
17 baptized with the Holy Spirit. If, then, God gave them,
when they believed on the Lord Jesus Christ, the same
gift as he did to us, who was I that I could withstand
God?

18 When they heard these things, they held their peace; and
glorified God, saying, Then to the Gentiles also God hath
granted repentance unto life.

19 NOW, those who were scattered abroad through the tribu- Acts viii. 1.
lation which arose about Stephen, had travelled as far as
Phœnicia, and Cyprus, and Antioch, speaking the word to
20 none except the Jews. And some of them were men of
Cyprus and Cyrene, who, when they had come to Antioch,
spoke also to the Greeks, preaching the gospel of the Lord
21 Jesus. And the hand of the Lord was with them; and a
great number who believed turned to the Lord.

22 Then tidings of these things came to the ears of the Acts ix. 27.
church which was in Jerusalem; and they sent forth

23 Barnabas as far as to Antioch. When he had come, and
had seen the grace of God, he was glad, and exhorted them
all that with stedfastness of heart they would cleave to the

24 Lord. For Barnabas was a good man, and was full of the
Holy Spirit and of faith. And a great company was added
to the Lord.

25, 26 And Barnabas went forth to Tarsus to seek Saul; and
having found him, he brought him to Antioch. And for a
whole year, they assembled themselves with the church, and
taught a great number. And it was in Antioch that the
disciples were first called Christians.

27 AND in these days prophets went from Jerusalem unto Acts xiii. 1.
28 Antioch. And one of them named Agabus stood up, and
through the Spirit signified that there would be great dearth

throughout all the world; and this came to pass in the days
Acts xxi. 10.

29 of Claudius. Then the disciples determined to send, each

according to his ability, relief to the brethren who dwelt in Judæa; which also they did, sending it to the elders by 30 the hands of Barnabas and Saul.

Act^s xii. 26. NOW about that time Herod the king stretched forth his hands to afflict certain of the church. And he killed with 1 12 the sword James the brother of John. And when he saw 2 that it pleased the Jews, he proceeded to take Peter also. (Then were the days of unleavened bread.) And when 3 4 Herod had apprehended him, he put him into prison, and committed the keeping of him to four guards of soldiers, four in each guard; intending to bring him forth to the people after the Passover. Peter therefore was kept in 5 prison; but prayer to God was made fervently by the church concerning him.

Now when Herod was about to bring him forth, Peter was sleeping that night between two soldiers, being bound with two chains; and guards before the door were keeping the prison. And, lo, an angel of the Lord stood there, and 6 7 a light shone in the cell; and he smote Peter on the side, and raised him up, saying, Arise quickly. And the chains fell from his hands. And the angel said to him, Gird thyself, 8 and bind on thy sandals. And he did so. And the angel said to him, Cast thy garment about thee, and follow me. And Peter went out and followed; and knew not that what 9 was being done by means of the angel was a reality, but thought he saw a vision. When they were past the first and 10 the second ward, they came to the iron gate leading into the city, and it opened to them of its own accord; and they went out, and passed on through one street; and forthwith the angel left him.

2 Ch. xvi. 9. And when Peter had come to himself, he said, Now I 11 know of a surety, that the Lord hath sent His angel, and hath delivered me out of the hand of Herod and from all that was expected by the people of the Jews. And when 12 he had considered, he went to the house of Mary, the mother of John who was also called Mark; where many were gathered together praying. And when he knocked 13 at the door of the porch, a damsel named Rhoda went to listen. And recognising Peter's voice, she opened not the 14

door for gladness, but ran in and told that Peter was standing
 15 before the porch. But they said to her, Thou art mad. But
 she confidently affirmed that it was even so. Then said they,
 16 It is his angel. But Peter continued knocking; and when
 they had opened, they saw him, and were astonished.
 17 But he beckoned to them with his hand to keep silence,
 and declared to them how the Lord had brought him out of
 prison. And he said, Go tell these things to James, and Acts ix. 27.
 to the brethren. And he departed and went to another
 place.

18 As soon as it was day, there was no small stir among
 19 the soldiers as to what had become of Peter. And when
 Herod had sought for him and had found him not, he
 examined the guards, and commanded that they should be
 put to death.

AND Herod went down from Judæa to Cæsarea, and there
 20 abode. Now he was highly displeased with the men of Tyre
 and Sidon; but they came with one accord to him, and,
 having made Blastus the king's chamberlain their friend,
 asked for peace; because their country was nourished by the
 21 king's country. And on a set day Herod, arrayed himself
 in royal apparel, and sat upon the throne, and began to
 22 harangue them. And the populace kept shouting, The
 23 voice of a god, and not of a man. And immediately,
 because he gave not God the glory, an angel of the Lord
 smote him, and he was eaten by worms, and died. Eze. xxvii. 19.

24 But the word of the Lord spread and abounded. Jude 16.

25 AND Barnabas and Saul returned from Jerusalem, when
 they had fulfilled their ministry, and took with them John,
 who was also called Mark. Col. i. 6.

13

1 NOW, there were in the church in Antioch certain
 prophets and teachers: Barnabas, Simeon who was called
 Niger, Lucius the Cyrenian, Manaen, foster-brother of Herod
 2 the tetrarch, and Saul. While they were ministering to the
 Lord, and fasting, the Holy Spirit said, Separate unto me
 Barnabas and Saul for the work whereunto I have called
 3 them. And when they had fasted and prayed, and had laid
 their hands on them, they sent them away. Gal. i. 16.

4 So they, being sent forth by the Holy Spirit, departed

to Seleucia, and sailed thence to Cyprus. And when they were in Salamis, they declared the word of God in the synagogues of the Jews; and they had also John as their attendant. 5

And when they had gone through the whole island unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Barjesus. He was with the proconsul, Sergius Paulus, a discerning man, who called for Barnabas and Saul, and desired to hear the word of God. 2 Tim. iii. 8. But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the proconsul from the faith. 6 7 8

Then Saul, (who is also Paul), filled with the Holy Spirit, looked stedfastly at him, and said, Full of all subtlety and all mischief (a), son of the devil, enemy of all righteousness, wilt thou not cease perverting the right ways of the Lord? And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand. Then the proconsul, when he saw what had come to pass, believed, being astonished at the teaching of the Lord. 9 10 11 12

Now Paul and his company sailed from Paphos, and came to Perga in Pamphylia; but John withdrew from them and returned to Jerusalem. Acts xv. 38. 13

BUT they, passing on from Perga, came to Antioch of Pisidia, and went into the synagogue on the Sabbath day, and sat down. And after the reading of the Law and the Prophets, the rulers of the synagogue sent to them, saying, Brethren, if ye have any word of exhortation for the people, say on. Acts xiii. [27. 14 15

THEN Paul stood up, and beckoning with the hand said, Men of Israel, and ye who fear God, hearken. The God of this people Israel chose our fathers, and exalted the people when they were sojourners in the land of Egypt, and with a high arm He brought them out of it. And for about forty 16 17 18

Isa. i. 2. }
Ex. xii. 37. }

Deut. i. 31.

(a) Or villainy.

19 years He bore patiently with them in the wilderness. And when He had overthrown seven nations in the land of Canaan, He divided their land by lot to the people, in about four hundred and fifty years. And afterwards He gave them judges until the time of Samuel the prophet.

21 And afterwards they asked for a king; and God gave them Saul the son of Kish, a man of the tribe of Benjamin, for the space of forty years. And when He had removed him, He raised up unto them David to be their king; to whom also He testified, saying, 'I have found David the son of Jesse, a man according to My own heart, who will do all My will.'

[1 Sam. xiii. 14.
[Psa. lxxxix. 20.

23 Of this man's seed God, according to promise, brought 24 unto Israel a Saviour, even Jesus; John, before Jesus came, having preached to all the people of Israel a baptism of 25 repentance. And as John was completing his course, he said, What think ye that I am? I am not he; but, behold, there cometh one after me whose shoes I am not worthy to loose.

Psa. cxxxii. 11.

26 Brethren, children of the stock of Abraham, and who-
ever among you fear God, to us is the word of this
27 salvation sent. For, those who dwell in Jerusalem, and
their rulers, because they knew him not, nor yet the words
of the prophets which are read every Sabbath, have in
28 condemning him fulfilled those words. And though they
found in him no cause for death, yet they asked Pilate
29 that he should be slain. And when they had fulfilled
all that had been written of him, they took him down
30 from the tree, and laid him in a tomb. But God raised
31 him from the dead; and he appeared during many days to
those who had come up with him from Galilee to Jerusalem,
32 who are now his witnesses to the people. And we declare to
you, of the promise which was made to the fathers, the
33 glad tidings that God hath completely fulfilled it to our
children, in that He raised Jesus; as also it is written
in the second Psalm, 'Thou art my Son, this day I have
34 begotten thee.' And concerning His raising him from the
dead, no more to return to corruption, God spoke thus, 'I will
35 give you the mercies assured to David.' Wherefore, He said
also in another psalm, 'Thou wilt not suffer Thy Holy One to

Matt. x. 6.

Luke xxiv. 20.

Psa. ii. 7.

Isa. lv. 3.]

Psa. xvi. 10.
1 Kings ii. 10.

see corruption.' For David, after he had served his own 36
generation by the will of God, fell asleep, and was gathered
to his fathers, and saw corruption; but he whom God raised, 37
saw no corruption.

Isa. liii. 11. Be it known to you therefore, brethren, that through him 38
is proclaimed to you the forgiveness of sins; and from all 39
things from which, under the law of Moses, ye could not
be justified, in him every one who believeth is justified.
Beware therefore, lest that come which is spoken in the 40
prophets,

Hab. i. 5. 'Behold, ye despisers, and wonder, and perish; 41
For I am working a work in your days,
A work which ye will in no wise believe,
Though a man declare it to you.'

And as they went out, the people besought that these words 42
might be spoken to them on the next Sabbath. But when 43
the congregation broke up, many of the Jews and of their
devout converts followed Paul and Barnabas; who speaking
to them, persuaded them to continue in the grace of God.
And the next Sabbath almost the whole city came together 44
to hear the word of God. But when the Jews saw the multi- 45
tudes, they were filled with envy; and they contradicted the
things spoken by Paul, and blasphemed.

Luke xxiv. 47. THEN Paul and Barnabas spoke out boldly, and said, It 46
was necessary that the word of God should first be spoken
to you; seeing that ye thrust it from you, and judge your-
selves unworthy of the everlasting life, lo, we turn to the
Gentiles. For thus hath the Lord commanded us, 47

Isa. xlix. 6. 'I have set thee for a light to the Gentiles,
Isa. xi. 10. That thou shouldest be for salvation
Unto the end of the earth.'

And the Gentiles heard and were glad, and glorified the 48
word of the Lord; and as many as were appointed unto
eternal life believed.

And the word of the Lord was published throughout all 49
the region. But the Jews stirred up the devout women 50
of rank and the chief men of the city, and raised a persecu-
tion against Paul and Barnabas, and expelled them from their
borders. But they shook off the dust of their feet against 51
them, and came to Iconium.

52 And the disciples were filled with joy, and with the Holy Spirit. Matt. v. 12.

14

1 AND in Iconium they went together into the synagogue of the Jews, and so spoke that a great number, both of Jews
2 and of Greeks, believed. But the Jews who believed not stirred up the Gentiles, and made their minds evil-affected
3 against the brethren. Therefore they remained for some time speaking boldly in the Lord, who gave testimony to the word of His grace by granting that signs and wonders should be done by their hands. Mark xvi. 20.

4 But the multitude of the city was divided; and part
5 held with the Jews, and part with the apostles. And when there was an uprising of the Gentiles and Jews, with their
6 rulers, to use them shamefully and to stone them, they having knowledge of it, fled to Lystra and Derbe, cities of
7 Lycaonia, and to the region round about; and they were there preaching the Gospel. Acts xxviii. 24.

8 And in Lystra there was sitting a certain man, impotent in his feet, a cripple from his mother's womb, having
9 never walked; this man hearkened to the words of Paul, who stedfastly beholding him, and perceiving that he had
10 faith to be made whole, said with a loud voice, Stand upright on thy feet. And he leaped and began to walk. Matt. ix. 28.

11 And when the multitudes saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods have come down to us in the likeness of men!
12 And they called Barnabas, Jupiter (*a*); and Paul, Mercury (*b*), because he was the chief speaker. Acts xxviii. 6.

13 And the priest of the Jupiter (*a*) which was before the city brought oxen and garlands unto the gates, and would
14 have held a sacrifice with the multitudes. But when the apostles, Barnabas and Paul, heard of it, they rent their
15 clothes, and ran forth among the crowd, crying out, and saying, Sirs, why do ye these things? We also are men of like nature with yourselves, and preach to you that ye may turn from these vanities unto the living God,
who made the heavens and the earth and the sea, and all 1 Sam. xii. 21.

(*a*) *Gr.* Zeus.(*b*) *Gr.* Hermes.

Acts xvii. 30. things which are therein; who, though in times past He 16
suffered all the nations (a) to walk in their own ways, yet 17
Job v. 10. gave you rains from the heavens, and fruitful seasons,
filling your hearts with food and gladness.

And with these sayings they with difficulty restrained the 18
crowds from sacrificing to them.

But there came thither certain Jews from Antioch and 19
Iconium, who persuaded the multitudes; and, having stoned
1 Cor. xi. 25. Paul, dragged him out of the city, thinking that he was
dead. But, when the disciples came round about him, he 20
arose and went into the city.

And the next day he departed with Barnabas to Derbe.
And when they had preached the gospel to that city, and had 21
made many disciples, they returned to Lystra, and to Iconium,
and to Antioch, confirming the souls of the disciples and en- 22
couraging them to continue in the faith, saying that we must,
Rom. viii. 17. through many tribulations, enter the kingdom of God.

And when they had appointed for them elders in every 23
church, and had prayed with fasting, they commended them
to the Lord on whom they had believed.

And after they had passed throughout Pisidia, they came 24
to Pamphylia. And when they had spoken the word in 25
Acts xiii. 1. Perga, they went down to Attalia; and thence sailed to 26
Antioch, whence they had been commended to the grace of
God for the work which they had now completed.

And when they had come, and had gathered the church 27
Acts' xv. 4. together, they rehearsed all that God working with them
had done, and how he had opened the door of faith to the
Gentiles. And they abode no little time with the disciples. 28

And certain men who had come down from Judæa were 15
Gal. ii. 12. teaching the brethren, Unless ye be circumcised according
to the custom of Moses, ye cannot be saved. But when 2
a dissension had arisen, and Paul and Barnabas had no
Gal. ii. 1. small disputation with them, they determined that Paul and
Barnabas, and certain others of them, should go up to Jeru-
salem unto the apostles and elders, about that question. So, 3

(a) Or the Gentiles.

- being brought on their way by the church, they passed through both Phenicia and Samaria, declaring the conversion of the Gentiles ; and they caused great joy to all the brethren.
- 4 And when Paul and Barnabas had arrived in Jerusalem, they were received by the church and the apostles and the elders, and rehearsed all things which God working with them had done.
- 5 But certain believers who were of the sect of the Pharisees rose up, saying that it was needful to circumcise the Gentiles, and to command them to keep the Law of Moses. And the apostles and elders came together to consider that matter.
- 7 And when there had been much disputing, Peter stood up and said to them, Brethren, ye know that in early days God made choice among you, that by my mouth the Gentiles should hear the word of the gospel, and believe. And God, who knoweth the heart, testified on their behalf, giving the Holy Spirit even as to us ; and made no difference between us and them, cleansing their hearts by faith. Now, therefore, why prove ye God, by putting upon the neck of the disciples a yoke, which neither our fathers nor we could bear ?
- 11 But we believe that we are to be saved, even as they, through the grace of the Lord Jesus.
- 12 And all the multitude kept silence, and hearkened to Barnabas and Paul, as they declared what signs and wonders God had wrought by them among the Gentiles.
- 13 And when they ceased speaking, James answered saying, Brethren, hearken unto me : Symeon (a) hath declared how God first visited the Gentiles, to take out of them a people for His name. And with this agree the words of the prophets ; as it is written,
- 16 ' After these things I will return
And will rebuild the tabernacle of David which has fallen,
And the ruins thereof I will build up ;
And I will set it up,
That the residue of men may seek after the Lord,
Even all the Gentiles upon whom My name hath been called,
Saith the Lord, making these things known
From the beginning of the world.

Acts xxi. 19.

Acts xv. 1.

Matt. xviii. 20.

Acts i. 24.

Rom. iii. 24.

Acts xiv. 27.

Luke ii. 32.

Amos ix. 11.

Num. xxiii. 19.

Luke i. 70.

(a) Probably Peter's original name. So in 2 Peter i. 1.

- 1 Thess. i. 9. Wherefore my judgment is, that we trouble not those who 19
 from among the Gentiles are turning to God; but that we 20
 Ex. xx. 4. write to them, that they abstain from pollutions of idols,
 1 Cor. vi. 9. and from fornication, and from anything strangled, and from
 blood. For Moses from by-gone generations hath in every 21
 city those who preach him, being read in the synagogues
 every Sabbath day.
- Acts i. 23. Then it seemed good to the apostles and elders, with the 22
 whole church, to choose men from among themselves and to
 send them to Antioch with Paul and Barnabas, namely, Judas
 called Barsabas, and Silas, leading men among the brethren; 23
 and by their hands to write:—
 ‘The apostles and the brethren who are elders send
 greeting to the brethren in Antioch, and Syria, and
 Cilicia, who are of the Gentiles:
- Gal. v. 12. Forasmuch as we have heard, that certain persons from 24
 our company, to whom we gave no command, have troubled 25
 you with words, unsettling your minds, it seemed good to
 us, being assembled with one accord, to send chosen men 26
 Acts xiii. 50. to you, with our beloved Barnabas and Paul, who have
 hazarded their lives for the name of our Lord Jesus Christ.
 Therefore we send Judas and Silas, who also will tell you 27
 the same things by word of mouth. For it seemed good to 28
 the Holy Spirit, and to us, to lay upon you no greater
 burden than these necessary things, that ye abstain from 29
 foods offered to idols, and from blood, and from things
 James i. 27. strangled, and from fornication; if ye keep yourselves from
 these things, ye will do well. Fare ye well.’
- So when they were dismissed, they went down to 30
 Antioch; and when they had gathered the multitude to- 31
 gether, they delivered the letter, and the multitude, 32
 having read it, rejoiced at the consolation. And Judas
 and Silas, being themselves also prophets, comforted the 33
 brethren with many words, and strengthened them. And 33
 Acts xiv. 22. after they had spent some time there, they were dismissed
 in peace from the brethren unto those who had sent them (a).
 But Paul and Barnabas, with many others also, continued in 35
 Antioch, teaching and preaching the word of the Lord.

(a) Ver. 34, ‘It seemed good, however, to Silas to abide there,’ is not in the best MSS.

- 36 AND after certain days, Paul said to Barnabas, Let us turn back and visit the brethren in every city in which we declared the word of the Lord, and see how they do.
- 37 And Barnabas wished to take with them John, who was
38 called Mark. But Paul thought it not good to take him with them, seeing that he had departed from them from
39 Pamphylia, and had not gone with them to the work. And there arose a sharp contention, so that they parted one from the other, Barnabas taking Mark and sailing to Cyprus. Acts xiii. 13.
- 40 But Paul chose Silas, and departed, being commended by
41 the brethren to the grace of the Lord. And he went through Syria and Cilicia, confirming the churches.
- 16 1 AND he went also to Derbe and to Lystra; and a certain disciple was there, named Timothy, the son of a believing
2 Jewess, but of a Greek father; and he was well reported of by
3 the brethren in Lystra and Iconium. Paul wished Timothy to go forth with him; and took and circumcised him because of the Jews who were in those quarters; for they all knew that his father was a Greek. Acts xiv. 6. Acts xix. 22.
- 4 And as they went through the cities, they delivered to them for their observance the ordinances which had been
5 appointed by the apostles and elders in Jerusalem. So the churches were strengthened in the faith, and increased in number daily. 1 Cor. ix. 20.
- 6 Now they went throughout the region of Phrygia and Galatia, having been forbidden by the Holy Spirit to speak the word in
7 Asia; and after they had gone in the direction of Mysia, they essayed to go into Bithynia; but the Spirit of Jesus suffered
8 them not. So, passing Mysia, they went down to Troas. Gal. i. 2. 2 Cor. ii. 12.
- 9 AND a vision appeared to Paul in the night; there stood a man of Macedonia, and besought him, saying, Come over
10 into Macedonia, and help us. And when he had seen the vision, immediately we endeavoured to go into Macedonia, being assured that God had called us to preach the gospel
11 to them. And, sailing from Troas, we went with a straight
12 course to Samothrace, and the next day to Neapolis; and thence to Philippi (for this is the first place in the district), a city of Macedonia, a colony. And we abode in that city some days. Acts x. 30. Phil. i. 1.

And on the Sabbath day we went beyond the gate, 13
 alongside the river, where we understood there was a place
 of prayer; and we sat down, and talked to the women
 who had met together. And a certain woman named 14
 Lydia, a seller of purple, of the city of Thyatira, who wor-
 shipped God, heard us; and the Lord opened her heart,
 so that she attended to the things which were spoken by
 Paul. And when she and her household had been baptized, 15
 she besought us, saying, If ye have judged me to be faithful
 to the Lord, come into my house, and abide there. And
 she constrained us.

But as we were going to the place of prayer, there met 16
 us a certain damsel who had a spirit of divination and
 brought her masters much gain by soothsaying. And, 17
 following Paul and us, she cried, saying, These men who
 declare to you the way of salvation are servants of God
 Most High. This she did many days. But Paul, being 18
 grieved, turned and said to the spirit, I command thee in
 the name of Jesus Christ to come out of her. And it came
 out the same hour.

And when her masters saw that the hope of their gains 19
 had gone, they caught Paul and Silas, and dragged them into
 the market-place to the rulers. And having brought them to 20
 the magistrates, they said, These men, being Jews, exceed-
 ingly trouble our city, and teach customs which it is not 21
 lawful for us, who are Romans, to receive or to observe.

And the multitude also rose with them against the apostles; 22
 and the magistrates rent their clothes off them, and gave
 orders to beat them. And when they had laid many stripes 23
 upon them, they cast them into prison, charging the jailor
 to keep them safely; and he, having received such a charge, 24
 thrust them into the inner prison, and made their feet fast
 in the stocks.

And at midnight Paul and Silas prayed, and sang hymns 25
 to God; and the prisoners were listening to them. But 26
 suddenly there came a great earthquake, so that the founda-
 tions of the prison were shaken; and immediately all the
 doors flew open, and every one's bands were loosed. And the 27
 jailor awaking out of his sleep, and seeing the prison doors
 open, drew his sword and was about to kill himself, thinking

- 28 that the prisoners had escaped. But Paul cried with a loud voice, saying, Do thyself no harm; for we are all here. Pro. xxiv. 11.
- 29 Then the jailor called for lights, and sprang in, and, trembling for fear, fell down before Paul and Silas; and bringing them out, he said, Sirs, what must I do to be saved? Acts ii. 37.
- 31 And they said, Believe on the Lord Jesus, and thou wilt be saved, with thy household. And they spoke the word of God to him, and to all who were in his house. And he took them the same hour of the night, and washed their stripes;
- 34 and straightway he and all his were baptized. And when he had brought them up into the house, he set food before them, and rejoiced, believing in God with all his household. Luke v. 29.
- 35 And when it was day, the magistrates sent their sergeants, saying, Let those men go. And the jailor reported to Paul these words, The magistrates have sent to let you go; now therefore depart, and go in peace. But Paul said to them, Having beaten us publicly, though uncondemned—us who are Romans—they have cast us into prison; and do they now thrust us out privately? nay, verily; but let them come themselves and fetch us out. So the sergeants reported these words to the magistrates. And when they heard that the men were Romans, they were afraid, and went and besought them, and took them out, and requested them to depart from the city. And they went out of the prison, and entered the house of Lydia; and having seen the brethren, they exhorted them, and departed. Acts xxii. 25.
Matt. x. 16.
Acts xvi. 14.

- 17 1 NOW when Paul and Silas had passed through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews; and Paul, as his custom was, went in to them, and on three Sabbaths reasoned with them from the Scriptures, expounding and showing that the Christ must needs have suffered and have risen from the dead; and that 'this Jesus, whom I declare to you, is the Christ.' And some of them were persuaded, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few. Acts ix. 20.
Acts xxviii. 24.
- 5 But the Jews, being moved with envy, took unto them certain base fellows of the market-place, and, gathering a crowd, and setting all the city in an uproar, they assailed the

- house of Jason, and sought to bring out Paul and Silas to the populace; but finding them not, they dragged Jason and certain brethren to the rulers of the city, crying out, These men who have turned the world upside down have come hither also, and Jason hath received them; and all these act contrary to the decrees of Cæsar, saying that there is another king, one Jesus. 6
- Luke xxiii. 5.
- Matt. ii. 3. And the multitude and the rulers of the city, when they heard these things, were troubled; and when they had taken security from Jason, and from the rest, they let them go. 8
- And the brethren immediately sent away Paul and Silas by night to Berea; and when they had arrived, they went into the synagogue of the Jews. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, searching the Scriptures daily, whether those things were so. Wherefore many of them believed; also of women of rank, who were Greeks, and of men, not a few. 9
- Psa. cxix. 99.
- Luke xii. 51. But when the Jews of Thessalonica knew that the word of God had been declared by Paul in Berea, they went thither also, stirring up and troubling the multitudes. Then the brethren immediately sent away Paul as far as to the sea; while both Silas and Timothy remained there. And those who conducted Paul brought him as far as Athens; and having received a command for Silas and Timothy to come to him with all speed, they departed. 10
- Acts xviii. 5.

NOW while Paul waited for them in Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry. Therefore he reasoned in the synagogue with the Jews and with the devout persons, and in the market daily with those who chanced to be there. 16

- Col. ii. 8. But certain of the Epicurean and Stoic philosophers also encountered him. And some said, What would this babbler say? But others, He seemeth to be a setter forth of strange gods — because he preached Jesus and the Resurrection. And they took him, and brought him to the Areopagus, saying, May we know what this new doctrine is, whereof thou speakest? For thou bringest certain strange things to our ears; we would know therefore what these things mean. (Now all the Athenians and the 17

strangers sojourning there spent their leisure in nothing else, than either telling or hearing the last new thing.)

- 22 Then Paul stood up in the midst of the Areopagus, and
 23 said, Ye men of Athens, I perceive that in every respect ye
 are unusually religious. For, as I passed by, and observed
 the objects of your worship, I found an altar with this
 inscription, 'To THE UNKNOWN GOD.' Therefore, what ye
 24 in ignorance worship, I set forth to you. God who made
 the world and all things therein, seeing that He is LORD
 of heaven and earth, dwelleth not in sanctuaries made by
 25 hands; neither is He ministered to by men's hands, as if
 He needed any thing, seeing that to all He is Himself the
 26 giver of life, and breath, and all things. And He made out
 of one every nation of men to dwell on every face of the
 earth, and determined the appointed times, and the bounds
 27 of their habitation; that they should seek God, if haply they
 might feel after Him and find Him; though He is not far
 28 from each of us. For in Him we live, and move, and have
 our being; as certain also of your own poets have said,
 29 'For we also are His offspring.' Wherefore, being the off-
 spring of God, we ought not to imagine that the Deity is
 like unto gold, or silver, or stone, graven by man's art and
 30 device. The times of this ignorance God therefore over-
 looked; but now He declareth to men that they should all
 31 everywhere repent; because He hath appointed a day in
 which He will judge the world in righteousness by a man
 whom He appointed; whereof He gave assurance to all men,
 by raising him from the dead.

Jer. 1. 38.

1 Cor. vi. 16.

Acts vii. 48

Acts xiv. 17

† Psa. xix. 9.
 † Psa. xvi. 13.
 († Psa. xviii. 20.)

- 32 And when they heard of the resurrection of the dead, some
 33, 34 mocked; and others said, We will hear thee yet again on
 this matter. So Paul departed from among them. Howbeit
 there clave to him, and believed, certain men, among whom
 was Dionysius the Areopagite; also a woman named Damaris
 —and others with them.

Acts xxvi. 8.

18

- 1 AFTER these things Paul departed from Athens, and went
 2 to Corinth. And he found a certain Jew named Aquila, of
 Pontus by race, who had lately come from Italy with his
 wife Priscilla, because Claudius had commanded all Jews to
 3 depart from Rome. And Paul went to them, and because he

Rom. xvi. 3.

Acts xx. 34. was one of the same craft, abode with them, and they wrought; for by their craft they were tent-makers. And he reasoned in the synagogue every Sabbath, and sought to persuade both Jews and Greeks. 4

Neh. v. 13. Now when Silas and Timothy had come from Macedonia, Paul was wholly occupied with the word, testifying to the Jews that Jesus was the Christ. And when they set themselves against him, and blasphemed, he shook out his raiment, and said to them, Your blood be upon your own heads; I am clear of it; henceforth I go to the Gentiles. And he departed thence, and entered the house of a certain man named Titius Justus, one who worshipped God; and his house adjoined the synagogue. And Crispus, the chief ruler of the synagogue, with all his household, believed in the Lord; and many of the Corinthians hearing, believed and were baptized. 5 6 7 8

Matt. xxviii. 20. But the Lord spoke to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace; for I am with thee, and no one shall lay hands on thee to hurt thee; for I have a great company in this city. And Paul continued there a year and six months, teaching the word of God among them. 9 10 11

James ii. 6. AND when Gallio was the proconsul of Achaia, the Jews with one accord rose up against Paul, and brought him to the judgment-seat, saying, This fellow persuadeth men to worship God contrary to the Law. 12 13

Rom. xlii. 3. But when Paul was about to open his mouth, Gallio said to the Jews, If it were a matter of wrong or a wicked deed, O ye Jews, it would be reasonable that I should bear with you; but if these are questions of words and names, and of your law, look ye to them; I will be no judge of these matters. And he drove them from the judgment-seat. Then they all took Sosthenes, the chief ruler of the synagogue, and beat him before the judgment-seat. And Gallio cared for none of those things. 14 15 16, 17

Rom. xvi. 1. But Paul abode there yet many days, and then took leave of the brethren, and sailed thence with Priscilla and Aquila to Syria; having shorn his head in Cenchreae, for he had a vow. So they arrived at Ephesus, and there he left them; but he himself entered the synagogue and reasoned 18 19

20 with the Jews. And though they begged him to tarry
 21 longer, he consented not; but bade them farewell, saying, I
 will return to you, if God will. So he sailed from Ephesus;
 22 and, landing at Cæsarea, he went up (a) and saluted the
 church; and afterwards he went down to Antioch. Cor. iv. 19.

23 NOW, after spending some time there, he departed and
 went through the country of Galatia and Phrygia in order,
 strengthening all the disciples. Gal. i. 2.

24 And a certain Jew named Apollos, born in Alexandria, an
 eloquent man, and mighty in the Scriptures, went down to 1 Cor. i. 12.
 25 Ephesus. This man had been instructed (b) in the way of Luke i. 4.
 the Lord, and being fervent in spirit, spoke and taught dili- Rom. xii. 11.
 gently the things concerning Jesus, though he knew only
 26 the baptism of John. And he began to speak boldly in the
 synagogue. But when Priscilla and Aquila heard him, they
 took him to them, and expounded to him the way of God more Heb. vi. 1.
 27 precisely. And when he was disposed to pass into Achaia,
 the brethren wrote, exhorting the disciples to receive him;
 and, when he had come, he greatly helped those who through 1 Cor. iii. 6.
 28 grace had believed; for he vehemently refuted the Jews, and
 that publicly, proving by the Scriptures that Jesus was the
 Christ. John v. 39.

19 1 AND while Apollos was in Corinth, Paul, having passed
 through the inland parts, went to Ephesus and found certain
 2 disciples; and he said to them, Did ye receive the Holy
 Spirit when ye believed? But they said to him, We did not Acts viii. 16.
 3 so much as hear whether there was a Holy Spirit. And
 he said, Into what then were ye baptized? And they said,
 4 Into John's baptism. Then Paul said, John baptized with a
 baptism of repentance, saying to the people that they should
 believe on him who would come after him, that is, on Jesus. John i. 15.
 5 When they heard this, they were baptized into the name of
 6 the Lord Jesus. And when Paul had laid hands on them,
 the Holy Spirit came upon them; and they spoke in Acts ii. 4.

(a) *i.e.* to Jerusalem. In v. 21 a few MSS. add (after 'saying'), 'I must by all means keep in Jerusalem the feast which is coming, but.'

(b) *Or* early taught.

tongues, and prophesied. And in 'all, the men were about 7
twelve.

Acts xviii. 19. And he went into the synagogue, and spoke boldly for the 8
space of three months, reasoning and persuading concerning 9
the kingdom of God. But when some were hardened and dis-
obedient, and spoke evil of the Way before the multitude, he
departed from them, and separated the disciples, reason- 10
ing daily in the school of Tyrannus. And this continued
during two years; so that all those who dwelt in Asia, both
Jews and Greeks, heard the word of the Lord. And God 11
wrought special mighty works by the hand of Paul; so that 12
from his body handkerchiefs or aprons were taken to the
sick, and the diseases departed from them, and the evil
spirits went out.

Mark ix. 38. But certain of the itinerant Jews, exorcists, took upon 13
themselves to invoke the name of the Lord Jesus over those
who had evil spirits, saying, I adjure you by Jesus whom Paul
preacheth. And one Sceva, a Jew, and a high priest, had 14
seven sons, who did this. But the evil spirit answered and 15
said to them, Jesus I recognise, and Paul I know; but who
are ye? And the man in whom the evil spirit was, leaped 16
on them, and overcame them both (a) and prevailed against
them, so that they fled out of that house naked and wounded.

And this became known to all, both Jews and Greeks, who 17
dwelt in Ephesus; and fear fell on them all, and the name of
the Lord Jesus was magnified. And many who believed came, 18
openly confessing and declaring their deeds. Many of those 19
also who used magical arts brought their books together,
and burnt them before all men; and they reckoned up the
price of them, and found it fifty thousand pieces of silver.
Acts xii. 24. So mightily the word of God spread and prevailed. 20

AFTER these things were ended, Paul purposed in spirit, 21
that when he had passed through Macedonia and Achaia
he would go to Jerusalem, saying, After I have been there,
I must also see Rome. So he sent into Macedonia Timothy 22
and Erastus, two of those who ministered to him; but he
himself stayed in Asia for a season.

2 Cor. i. 8. And at that time there arose no small stir about the 23

(a) 'Both' is found in all the best MSS.

- 24 Way. For a certain man named Demetrius, a silversmith,
 25 who made silver shrines of Diana (*a*), brought no small
 26 business to the craftsmen; and he called them together,
 with the workmen of like occupation, and said, Sirs, ye
 27 know that from this business ariseth our wealth. Moreover
 ye see and hear, that not only in Ephesus, but almost
 throughout all Asia, this Paul hath persuaded and turned
 away a great number, saying that those which are made by
 28 hands are no gods; so that not only is there danger that
 this our trade will come into disrepute; but also that the
 temple of the great goddess Diana will be reckoned as
 nothing; yea, and that she whom all Asia, and, indeed, all
 the world worshippeth, will be deposed from her magnificence.
 29 And when they heard this, they were full of wrath, and cried
 out, saying, Great Diana of the Ephesians! And the city
 was filled with the tumult; and, seizing and carrying with them
 Gaius and Aristarchus, men of Macedonia, Paul's companions
 30 in travel, they rushed with one accord into the theatre. And
 when Paul wished to go in unto the populace, the disciples
 31 suffered him not. And certain of the chief officers of Asia (*b*)
 who were his friends, sent to him, entreating him not to
 32 adventure himself into the theatre. Some therefore cried
 one thing, and some another; for the assembly was con-
 fused; and the greater part knew not wherefore they had
 come together.
- 33 And some of the crowd instructed Alexander, the Jews
 pushing him forward. And Alexander, beckoning with his
 34 hand, would have made his defence before the populace. But
 when they knew that he was a Jew, all for about two hours
 cried out with one voice, Great Diana of the Ephesians!
- 35 And when the town clerk had appeased the crowd, he
 said, Men of Ephesus, what man indeed is ignorant that
 the city of the Ephesians is Temple-guardian of the great
 36 Diana, and of the image which fell down from heaven (*c*)? See-
 ing then that these things cannot be gainsaid, ye ought to be
 37 quiet, and to do nothing rash. For ye have brought hither
 these men, who are neither robbers of temples nor yet
 38 blasphemers of our goddess. Wherefore if Demetrius, and
- Rev. xviii. 11.
Zeph. ii. 11.
Jer. l. 38.
Acts xxi. 12.
1 Tim. i. 20.
Eph. ii. 12.
Acts xxv. 8.

(*a*) *Gr.* Artemis.(*b*) *Lit.* Asiarchs.(*c*) *Or* from Jupiter.

the craftsmen who are with him, have a complaint against any one, the courts are open, and there are proconsuls; let them accuse one another. But if ye inquire any thing further, it shall be determined in the regular assembly. For indeed we are in danger of being called in question for this day's uproar, there being no cause for it; and, with regard to it, we shall not be able to give a reason for this concourse.

And when he had thus spoken, he dismissed the assembly.

AND after the uproar had ceased, Paul sent for the disciples; and when he had comforted them and had bidden them farewell, he departed to go into Macedonia. And when he had gone through those parts, and had comforted them with much discourse, he went into Greece; and having stayed there three months, as the Jews were plotting against him when he was about to sail for Syria, he resolved to return through Macedonia. And there accompanied him, Sopater of Berea, the son of Pyrrhus; and, of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timothy, and Tychicus and Trophimus of Asia. And these going before tarried for us in Troas. But we sailed away from Philippi after the days of unleavened bread, and in five days came to them at Troas; and there we abode seven days.

And on the first day of the week, when we came together to break bread, Paul, being ready to depart on the morrow, discoursed with them; and he continued his discourse until midnight. And there were many torches in the upper chamber, where we were gathered together. And there was sitting at the window a certain young man named Eutychus, who was weighed down by deep sleep; and who, as Paul prolonged his discourse, was overcome by his sleep, and falling from the third storey, was taken up dead. But Paul went down, and fell on him, and embracing him said, Be ye not troubled; for, his life is in him. And when Paul had come up, and had broken the bread and had eaten, and had talked a long while, even till break of day, he departed. And they brought the lad alive, and were not a little comforted.

And we went in advance to the ship, and sailed for Assos,

- intending to take in Paul there; for so he had appointed,
 14 intending himself to go on foot. And when he met us
 15 at Assos, we took him in, and came to Mitylene. And we
 sailed thence, and came the following day over against Chios;
 and the next day we touched at Samos, and a day afterwards
 16 we came to Miletus; for Paul had decided to sail past Ephesus,
 that he might not have to spend time in Asia; for he
 hastened, that if it were possible for him, he might be in
 Jerusalem on the day of Pentecost. Acts xviii. 21.
- 17 AND from Miletus he sent to Ephesus, and called together
 18 the elders of the church. And when they had come to him,
 he said to them, Ye know, from the first day that I came
 19 into Asia, in what manner I was with you all the time, serv- Acts xix. 10.
 ing the Lord with all humility of mind, and with tears and
 20 trials which befell me by the plottings of the Jews; how I 2 Cor. iv. 8.
 kept back nothing which was profitable, but declared it to
 you, and taught you, publicly, and from house to house,
 21 testifying, both to Jews and to Greeks, repentance to- 2 Tim. iv. 2.
 wards God, and faith towards our Lord Jesus. And now,
 behold, I go bound in spirit to Jerusalem, not knowing the
 22 things which will befall me there; except that the Holy
 Spirit testifieth to me in every city, saying that bonds and
 23 afflictions await me. But I count not my life as in any
 24 measure dear to myself, if only I may finish my course, and Acts ix. 16.
 the ministry which I received from the Lord Jesus, to testify
 the gospel of the grace of God. 2 Tim. iv. 7.
- 25 And now, behold, I know that ye all, among whom I
 came preaching the kingdom, will see my face no more.
 26 Wherefore I take you to record this day, that I am clear Deut. xxx. 19.
 27 from the blood of all men. For I did not hesitate to 2 Cor. vii. 2.
 28 declare to you the whole counsel of God. Take heed to
 yourselves and to all the flock, of which the Holy Spirit
 made you overseers, to tend the church of God (*a*) which
 29 he purchased with his own blood (*b*). I know that after
 my departure grievous wolves will enter among you, not
 30 sparing the flock. Also from among yourselves men will
 arise, speaking perverse things, to draw away the disciples
 31 after them. Therefore watch; and remember that during 2 Tim. iv. 5.

(*a*) Or (in some MSS.) the Lord.(*b*) Or the blood of his own.

three years I ceased not to warn every one night and day with tears.

John xvii. 17. And now I commend you to the Lord, and to the word 32
of His grace, which is able to build you up and to give
you the inheritance among all those who are sanctified. I 33
coveted no one's silver, or gold, or apparel. Ye yourselves 34
know that these hands ministered to my necessities, and to
those who were with me. I gave you an example in all 35
Rom. xv. 1. things, that by so labouring ye should support the weak,
remembering the words of the Lord Jesus; for he himself
said, It is more blessed to give than to receive.

Acts xx. 25. And when he had thus spoken, he knelt down, and prayed 36
with them all. And they all wept sore, and fell on Paul's 37
neck and kissed him tenderly, sorrowing most of all for the 38
words which he had spoken, that they would see his face no
more. And they accompanied him to the ship.

Acts xxi. 12. And after we had parted from them and had set sail, we 1 21
came with a straight course to Cos, and the day following to
Rhodes, and thence to Patara; and finding a ship sailing 2
over to Phœnicia, we went aboard, and set sail. And when 3
we had sighted Cyprus, leaving it on the left hand, we sailed
to Syria, and landed at Tyre; for there the ship was to unlade
her freight. And having found the disciples, we tarried 4
there seven days; and they, through the Spirit, told Paul
not to go to Jerusalem.

Acts xx. 36. And when we had completed those days, we departed and 5
went our way, all the brethren, with their wives and chil-
dren, accompanying us, till we were out of the city; then we
knelt down on the shore and prayed. And when we had 6
taken our leave of each other, we went on board; and they
returned home. And we finished our voyage from Tyre and 7
arrived at Ptolemais (a), and saluted the brethren, and abode
with them one day.

Acts viii. 26. And on the morrow we departed, and came to Cæsarea; 8
and entering the house of Philip the evangelist, who was one
of the Seven, we abode with him. And this man had four 9
daughters, virgins, who prophesied.

And while we tarried there several days, there came down 10

(a) O.T. Acccho, i.e. Acre.

- 11 from Judæa a certain prophet, named Agabus. And when Acts xi. 28.
he came to us, he took Paul's girdle, and binding his own
feet and hands, said, Thus saith the Holy Spirit, 'So will the
Jews in Jerusalem bind the man who owneth this girdle;
and they will deliver him into the hands of the Gentiles.'
- 12 And when we heard these things, both we and they of
that place besought Paul not to go up to Jerusalem.
- 13 Then Paul answered, What mean ye, weeping and breaking
my heart? for I am ready not only to be bound, but also to 2 Tim. iv. 6.
die in Jerusalem, for the name of the Lord Jesus. And
when he would not be persuaded, we ceased, and said, The
will of the Lord be done. Matt. i. 10.
- 15 And after those days we made ready our baggage, and went
16 up to Jerusalem. Certain also of the disciples came with us
from Cæsarea, and brought with them one Mnason, of Cyprus,
an early disciple, with whom we were to lodge.
- 17 AND when we had reached Jerusalem, the brethren
18 received us gladly. And the day following, Paul went in
19 with us to James; and all the elders were present. And Gal. i. 19.
when he had saluted them, he declared one by one what things
God had wrought among the Gentiles by his ministry.
- 20 And when the brethren heard it, they glorified God; and they
said to Paul, Thou seest, brother, among the Jews how many
thousands there are who believe; and they are all zealous for Acts xxii. 3.
21 the Law; and they are informed concerning thee that thou
teachest all the Jews who are among the Gentiles to forsake
Moses, saying that they are not to circumcise their children,
22 neither to walk after our customs. What is to be done then?
23 they will certainly hear that thou art come. Therefore do
this that we say to thee: We have four men who have a
24 vow on them; take them, and purify thyself with them, and
bear their expenses, that they may shave their heads; and
so all will know that those things whereof they were informed
concerning thee, are groundless; but that thou thyself also
25 walkest orderly, keeping the Law. But concerning the
Gentiles who believe, we have written, having decided that
they keep themselves from things offered to idols, and from Acts xv. 20.
blood, and from things strangled, and from fornication.
- 26 Then Paul, taking the men the next day, and purifying

- himself with them, entered the temple, giving notice that the days of their purification would be kept, until the offering should be presented for each of them.
- And when the seven days were almost completed, the Jews from Asia, having seen him in the temple, stirred up all the people and laid hands on him, crying out, Men of Israel, help! This is the man, who teacheth all men everywhere against the People, and the Law, and this place; and further hath brought Greeks also into the temple, and hath polluted this holy place. For they had previously seen in the city with him Trophimus the Ephesian, and thought that Paul had brought him into the temple.
- And all the city was excited, and the people ran together; and seizing Paul they dragged him out of the temple; and forthwith the doors were shut. And as they sought to kill him, tidings came up to the chief captain of the band, that all Jerusalem was in an uproar. And immediately, taking soldiers and centurions, he ran down to them; and when they saw the chief captain and the soldiers, they ceased beating Paul.
- Then the chief captain drew near and took him, ordering him to be bound with two chains; and inquired who he was and what he had done. And some among the multitude cried one thing, some another; and the chief captain, not being able, because of the tumult, to know the certainty, commanded him to be carried into the castle. And when Paul came upon the stairs, he had to be carried by the soldiers on account of the violence of the crowd; for the multitude of the people followed, crying, Away with him!
- And as Paul was about to be led into the castle, he said to the chief captain, May I say somewhat to thee? And he said, Knowest thou Greek? Art thou not then the Egyptian who before these days stirred up to sedition, and led out into the wilderness, four thousand men who were murderers? (a)
- But Paul said, I am a Jew, of Tarsus in Cilicia, a citizen of no mean city; I beseech thee, suffer me to speak to the people.
- And when he had given him leave, Paul stood on the stairs, and beckoned with his hand to the people; and when

silence prevailed, he spoke to them in the Hebrew tongue, saying,

22 1 Brethren and fathers, hear ye my defence which I now make to you. 1 Pet. iii. 15.

2 (And when they heard that he was speaking to them in the Hebrew tongue, they the more kept silence; and he said,)

3 I am a Jew, born in Tarsus of Cilicia, yet brought up in this city at the feet of Gamaliel, taught according to Acts xxi. 39.

4 the strict manner of the Law of our fathers, and zealous towards God, even as ye all are this day. And I persecuted this way even unto the death, binding and delivering

5 into prisons both men and women. As also can bear me witness the High Priest and the whole body of the elders, from whom also I received letters to the brethren; and I went to Damascus, to bring to Jerusalem, to be punished, Acts ix. 2.

6 those who were there in bonds.

7 And, as I was on my journey, and had come nigh to Damascus, about noon there shone suddenly from the heavens

8 a great light round me; and I fell to the ground, and heard a voice saying to me, Saul, Saul, why persecutest thou me?

9 And I answered, Who art thou, Lord? And he said to me, I am Jesus the Nazarene, whom thou art persecuting. And those who were with me saw indeed the light; but they Dan. x. 7.

10 heard not the voice of him who spoke to me. And I said, What shall I do, Lord? And the Lord said to me, Arise, and go into Damascus; and there thou shalt be told of all things which are appointed for thee to do. And as, through the glory of the light, I could not see, I was led by the hand by those who were with me, and I went into Damascus.

12 And one Ananias, a devout man according to the Law, having a good report among all the Jews who dwelt there, Acts ix. 17.

13 came to me, and stood, and said, Brother Saul, receive sight. And the same hour I looked on him. And he said, The God of our fathers chose thee, that thou shouldst know His will, and see the Righteous One, and hear an

15 utterance from his mouth. For thou shalt be his witness to all men of the things which thou hast seen and heard. Acts iii. 14.

16 And now why delayest thou? arise. and be baptized, and wash away thy sins, calling on his name.

Rom. x. 13.

2 Cor. xii. 2. And when I had returned to Jerusalem, even while I was praying in the temple, I fell into a trance, and beheld him, saying to me, Make haste, and go quickly out of Jerusalem; for they will not receive thy testimony concerning me.

Acts vii. 58. And I said, Lord, they know that I was casting into prison and beating in every synagogue those who believe on thee; and when the blood of thy martyr Stephen was being shed, I also was standing by, and consenting, and keeping the garments of those who slew him.

And he said to me, Depart; for I will send thee far hence to the Gentiles.

Acts xxv. 24. And they gave him audience unto this word; then they lifted up their voices, and said, Away with such a fellow from the earth; for it is not fitting that he should live. And as they cried out, and cast off their clothes, and threw dust into the air, the chief captain, that he might know for what cause they cried so against Paul, commanded him to be brought into the castle, and bade that he should be examined by scourging.

Acts xvi. 37. And as they bound Paul with thongs (a), he said to the centurion who stood by, Is it lawful for you to scourge a man who is a Roman, and uncondemned? When the centurion heard this, he went and told the chief captain, saying, What art thou going to do? for this man is a Roman. Then the chief captain went, and said to him, Tell me, art thou a Roman? He said, Yea. And the chief captain answered, With a great sum I obtained this citizenship. And Paul said, But I was born a citizen. Then straightway they who were to have examined him, departed from him; and the chief captain also was afraid, when he knew that he was a Roman, and because he had bound him.

Acts xxiii. 28. ON the morrow, desiring to know for a certainty why Paul was accused by the Jews, he loosed him, and commanded the high priests and all the council to meet; and he brought Paul down, and set him before them.

Acts xxiv. 16. Then Paul, steadfastly beholding the council, said, Brethren, in all good conscience I have ordered my life before God to this day.

(a) Or for the scourges.

- 2 And the High Priest Ananias commanded those who
 3 stood by Paul to smite him on the mouth. Then said Paul to him, God is about to smite thee, thou whited wall; and sittest thou to judge me according to the Law, and commandest
 4 me to be smitten contrary to the Law? And those who
 5 stood by said, Revilest thou God's High Priest? Then Paul said, I knew not, brethren, that he was the High Priest; for it is written, 'Thou shalt not speak evil of the ruler of thy people.'
- 6 But when Paul perceived that one part were Sadducees, and the other Pharisees, he began to cry out in the council, Brethren, I am a Pharisee, a son of Pharisees; concerning the hope and resurrection of the dead I am being judged.
- 7 And while he was saying this, there arose a dissension between the Pharisees and Sadducees; and the multitude
 8 was divided. (For the Sadducees say that there is no resurrection, and that there is neither angel nor spirit; but the
 9 Pharisees acknowledge both.) And there arose a great clamour; and certain of the scribes who were on the Pharisees' side rose up, and strove, saying, We find no evil in this man; but what if a spirit or an angel hath spoken to him?
- 10 And as a great contention was rising, the chief captain, fearing that Paul would be pulled into pieces by them, commanded the troops to go down, and to rescue him from among them by force, and to bring him into the castle.
- 11 And the night following, the Lord stood by him, and said, Be of good cheer! for as thou hast testified of me in Jerusalem, so must thou bear testimony in Rome also.
- 12 AND when it was day, the Jews conspired, and bound themselves under a curse, saying that they would neither eat
 13 nor drink till they had killed Paul. And those who made
 14 this conspiracy numbered more than forty. And they went to the high priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we
 15 have killed Paul. Now, therefore, do ye, with the council, signify to the chief captain that he bring him down to you, as if ye would inquire more precisely concerning him; and,
 16 before he can come near, we will be ready to kill him.
- 16 And when Paul's sister's son heard of their lying in wait,

Lev. xix. 15.

Ex. xxii. 28.

Phil. iii. 5.

Matt. xxii. 23.

Acts v. 39.

Acts xviii. 9.

Acts xxv. 3.

Hos. iv. 9.

Psa. xxi. 11.

2 Sam. xvii. 17.

Pro. xli. 3. he went and entered the castle, and told Paul. Then Paul 17
called one of the centurions to him, and said, Take this
young man to the chief captain; for he hath a certain matter
to tell him. So he took him, and brought him to the chief 18
captain, and said, Paul the prisoner called me to him, and
asked me to bring to thee this young man, who hath some-
thing to say to thee.

Then the chief captain took him by the hand, and went 19
with him aside privately, and asked him, What is it that
thou hast to tell me?

Acts xxiii. 12. And he said, The Jews have agreed to ask thee that thou 20
wouldst bring down Paul to-morrow into the council, as if
thou wouldest inquire somewhat more about him. But do not 21
thou yield to them; for of them there lie in wait for him more
than forty men, who have bound themselves under a curse,
that they will neither eat nor drink till they have killed him;
and now they are ready, looking for the promise from thee.

Ex. xxiii. 2. So the chief captain let the young man depart, and charged 22
him, See that thou tell no one thou hast showed these
things to me. And he sent for two centurions, saying, Make 23
ready two hundred soldiers to go as far as Cæsarea, with
seventy horsemen, and two hundred spearmen, at the third
hour of the night; and let them provide beasts, that they 24
may set Paul thereon and take him safely through to Felix
the Governor.

And he wrote a letter, which took this form :— 25
'Claudius Lysias unto the most excellent Governor Felix, 26
greeting:

Acts xxi. 33. This man was seized by the Jews, and would have been 27
killed by them; but I went with the troops and rescued
him, having learnt that he was a Roman. And wishing to 28
know the cause wherefore they accused him, I brought
him down into their council; and found him to be accused 29
about questions of their law, but to have nothing deserving
of death or of bonds laid to his charge. And when it was 30
told me that there would be a plot against the man, I sent
him immediately to thee, and gave commandment to his
accusers also to say before thee what they had against him.'

Acts xxiv. 8. So the soldiers, as it was commanded them, took Paul and 31
conducted him by night to Antipatris, and on the morrow, 32

they returned to the castle, leaving the horsemen to go
 33 on with him; and these, when they arrived at Cæsarea,
 delivered the letter to the Governor, and presented Paul
 34 also before him. And the Governor, when he had read the
 letter, asked from what province Paul was. And when he
 35 had learnt that Paul was from Cilicia, he said, I will hear
 thy case when thine accusers also have come. And he com-
 manded him to be kept in Herod's palace.

Acts xxiii. 25.

Acts xxi. 39.

24 1 AND after five days Ananias the High Priest went down to
 Cæsarea, with certain elders and an orator named Tertullus;
 and they appeared against Paul before the Governor.

Acts xxiii. 2.

2 And when Paul had been called forth, Tertullus began to
 accuse him, saying, Seeing that by thee, most noble Felix,
 we enjoy great quietness, and that reforms are being wrought
 3 for this nation through thy foresight, we acknowledge it in
 4 all ways, and in all places, with all thankfulness. But, that
 I be not further tedious to thee, I pray thee of thy clemency
 5 that thou wouldest hear us briefly. For we found this man
 a pestilent fellow, and a mover of seditions among all the
 Jews throughout the world, and a ringleader of the sect of
 6 the Nazarenes; he also attempted to profane the temple;
 8 so we seized him (a). But by examining him thyself, thou
 mayest obtain certain knowledge of all these things whereof
 we accuse him.

Psa. xii. 2.

Acts vi. 13.

Acts xxiii. 30.

9 And the Jews also joined in the charge, affirming that those
 things were so.

10 Then Paul, after the Governor had beckoned to him to
 speak, answered, Forasmuch as I know that thou hast been
 for many years a judge unto this nation, I cheerfully make
 11 answer for myself. For thou canst ascertain that it is
 now but twelve days since I went up to Jerusalem to wor-
 12 ship; and that they found me not in the temple disputing
 with any one, or stirring up the people, nor in the synagogues,
 13 nor about the city; nor yet can they prove to thee the things
 14 whereof they now accuse me. But this I acknowledge to

1 Pet. iii. 15.

(a) Some MSS. add:—(Verse 6), 'And would have judged him according to our Law. (7) But the chief captain Lysias came upon us, and with great violence took him away out of our hands, (8) commanding his accusers to come to thee.'

thee, that after the Way which they call a sect, so I worship the God of our fathers, believing all things which are according to the Law and which are written in the Prophets; and I have a hope towards God, which they themselves also accept, that there will be a resurrection, both of the righteous and of the unrighteous; and herein I exercise myself, to have always a conscience void of offence towards God and towards men. Now, after many years I came bringing alms and offerings to my nation; and with these they found me, having purified myself, in the temple, not with any crowd or with tumult. But there were certain Jews from Asia, who ought to be here before thee and to accuse me, if they have anything against me. Or else let those who are here say, what crime they found in me when I stood before the council, unless it be as to this one utterance which I made while standing among them, saying, 'Concerning the resurrection of the dead I am being judged before you this day.'

But Felix, having more precise knowledge concerning the Way, deferred them, saying, When Lysias the chief captain has come down, I will determine your matters. And he commanded the centurion to have Paul kept safely, but to let him have some indulgence, and to forbid none of his acquaintance to minister to him.

And after certain days, Felix came with his wife Drusilla, a Jewess, and sent for Paul, and heard him concerning the faith in Christ Jesus. And when Paul discoursed upon righteousness, self-control, and the judgment to come, Felix was affrighted, and answered, Go thy way for the present; when I have a convenient season, I will call for thee. At the same time he hoped that money would be given him by Paul, wherefore he sent for him the oftener, and communed with him.

But when two years had passed, Porcius Festus succeeded Felix; and Felix, wishing to gain favour with the Jews, left Paul bound.

SO Festus came into the province; and after three days he went up from Cæsarea to Jerusalem. And the chief priests and the leaders among the Jews informed him against

- 3 Paul, and requested him, asking it as a favour, to have
Paul brought to Jerusalem, intending to lie in wait to kill
4 him on the way. But Festus answered, that Paul would
be kept at Cæsarea, and that he himself would be setting out
5 shortly. 'Therefore,' said he, 'let those who among you are
in authority go down with me, and accuse him, if there is
anything amiss in the man.'
- 6 And when he had tarried among them not more than
eight or ten days, he went down to Cæsarea; and the next
day he sat on the judgment-seat, and commanded Paul to
7 be brought. And when he had come, the Jews who had
come down from Jerusalem stood round about him, and laid
many and grievous charges against him, but could not prove
8 them; while he answered for himself, Not against the Law
of the Jews, nor against the temple, nor yet against Cæsar,
have I offended in any way.
- 9 But Festus, desiring to gain favour with the Jews, an-
swered Paul and said, Wilt thou go up to Jerusalem, and
there be judged as to these things before me?
- 10 But Paul said, I stand at Cæsar's judgment-seat, where I
ought to be judged; to the Jews I have done no wrong, as
11 thou very well knowest. If then I am an offender, and
have committed any thing deserving of death, I object not
to die; but if there is no ground for the charges they bring
against me, no one can deliver me up to them. I appeal to
Cæsar.
- 12 Then Festus, when he had conferred with the council,
answered, Thou hast appealed to Cæsar; to Cæsar thou
shalt go.
- 13 AND after some days king Agrippa and Bernice came
14 to Cæsarea and saluted Festus. And as they tarried there
several days, Festus made known Paul's case to the king,
15 saying, There is a certain man left in bonds by Felix; about
whom, when I was in Jerusalem, the high priests and the
elders of the Jews appeared before me, desiring to have
16 judgment against him. To whom I answered, 'It is not
the custom of the Romans to deliver up any man, before he
who is accused has had his accusers face to face, and has
had opportunity to answer for himself concerning the charge

Acts xxiii. 15.

Acts xxiv. 5.

Acts xxvi. 32.

Acts xxvi. 2.

Acts xxi. 6. laid against him.' Therefore, when they had come hither, 17
I lost no time, but, the next day, sat on the judgment-seat
and commanded the man to be brought; as to whom the 18
accusers, when they stood up, brought no accusation of such
Acts xviii. 15. crimes as I had in mind; but had against him certain questions 19
as to their own superstition, and as to one Jesus, who was
dead, whom Paul affirmed to be alive. And because I was 20
in doubt how to inquire into such matters, I asked him
whether he was willing to go to Jerusalem, and to be judged
there of these matters. But Paul having appealed to be 21
reserved for the decision of the Emperor (*a*), I commanded
him to be kept till I might send him to Caesar.

Then Agrippa said to Festus, I myself also could have 22
wished to hear the man.

To-morrow, said he, thou shalt hear him.

And on the morrow, when Agrippa and Bernice had come, 23
with great pomp, and had entered the place of hearing, with
Eze. vii. 24. chief captains and the principal men of the city, at Festus's
command Paul was brought in.

And Festus said, King Agrippa, and all men who are here 24
present with us, ye see this man, about whom all the multi-
tude of the Jews have besought me, both in Jerusalem and
Acts xxii. 22. also here, crying out that he ought not to live any longer.
But I found that he had committed nothing deserving of 25
death; and as he himself had appealed to the Emperor (*a*),
I decided to send him; though I have nothing definite to 26
write about him to my lord. Wherefore I have brought him
forth before you, and especially before thee, O king Agrippa.
that after examination I may have somewhat to write. For 27
it seems to me unreasonable to send a prisoner, without also
signifying the charges laid against him.

Pro. xlviii. 13. And Agrippa said to Paul, Thou art permitted to speak for
thyself.

Then Paul stretched forth his hand and made his de- 2
fence:—I think myself happy, king Agrippa, in that I
am to defend myself this day before thee touching all the 3
things whereof I am accused by the Jews, especially because
Deut. xviii. 13. I know thee to be expert in all customs and questions which

26

(*a*) *Lit.* The Augustus (*Gr.* Sebastos).

- are among the Jews; wherefore I beseech thee to hear me
 4 patiently. My manner of life, then, from my youth, which
 was at the first in Jerusalem and among my own nation,
 5 every Jew knows; for they have had knowledge of me from
 the beginning, and could testify, if they would, that according Phil. iii. 5
 6 to the strictest sect of our religion I lived a Pharisee. And
 now I stand to be judged as to the hope of the promise which
 7 was made by God to our fathers; and which our Twelve
 Tribes, earnestly serving day and night, hope to attain; on
 account of this hope, O king, I am accused by the Jews.
- 8 Why is it deemed incredible among you, that God should
 9 raise the dead? I verily thought within myself that I ought
 to do many things contrary to the name of Jesus the Nazarene. 1 Cor. xv. 12.
 1 Tim. i. 13.
 10 And thus I also did in Jerusalem; and, having received
 authority from the high priests, I shut up many of the
 saints in prisons; and when they were put to death, I gave
 11 my vote against them. And I punished them oft in every
 synagogue, and would have forced them to blaspheme; and Gal. i. 13.
 being exceedingly mad against them, I persecuted them even
 unto foreign cities.
- 12 As I journeyed to Damascus on this business, with authority Acts ix. 3.
 13 and commission from the high priests, at midday, O king, I
 saw while on my way a light from the heavens, above the
 brightness of the sun, shining round about me and those who
 14 journeyed with me. And when we had all fallen to the
 earth, I heard a voice saying to me, in the Hebrew tongue,
 'Saul, Saul, why persecutest thou me? it is hard for thee to
 kick against the pricks.'
- 15 And I said, Who art thou, Lord?
 And the Lord said, I am Jesus, whom thou persecutest;
 16 but rise, and stand; for I have appeared to thee for this
 purpose, to appoint thee a minister and a witness both of Eph. iii. 7.
 these things in which thou hast seen me, and of those in which
 17 I will appear to thee; delivering thee from the People, and
 18 from the Gentiles; unto whom I send thee, to open their
 eyes, that they may turn from darkness to light, and from
 the dominion of Satan unto God, that they may receive for-
 giveness of sins, and an inheritance among those who are
 sanctified by faith in me.
- 19 Whereupon, king Agrippa, I showed myself not disobedient

Acts ix. 19. to the heavenly vision ; but declared first to those in Damascus, and in Jerusalem, and throughout all the region of Judæa, and to the Gentiles, that they should repent and turn to God, doing works befitting their repentance. For these reasons some Jews seized me in the temple, and tried to kill me. So having received help from God, I continue until this day, testifying both to small and to great, speaking no other things than those which the Prophets and Moses said would come to pass ; that the Christ would suffer, and that he, by his resurrection from the dead, would be the first to show light both to the People and to the Gentiles.

Matt. iii. 8.

1 Cor. xv. 23.

AND as he thus made his defence, Festus said with a loud voice, Paul, thou art mad ; thy much learning doth make thee mad.

2 Kings ix. 11.

But Paul said, I am not mad, most noble Festus ; but speak words of truth and soberness. For the king knoweth of these things, and before him I speak freely ; for I am persuaded that none of these things is hidden from him ; for this thing hath not been done in a corner. King Agrippa, believest thou the prophets ? I know that thou believest.

James i. 23.

Then Agrippa said to Paul, With but little persuasion thou wouldst make me a Christian ! (a)

And Paul said, I would to God, that, whether with little or with great, not thou only, but also all who hear me this day, might become such as I am, except these bonds.

1 Cor. vii. 7.

And the king and the governor, and Bernice, and those who sat with them, rose up ; and when they had gone aside, they talked to one another, saying, This man doeth nothing deserving of death or of bonds. And Agrippa said to Festus, This man might have been set at liberty, if he had not appealed to Cæsar.

AND when it had been determined that we should sail for Italy, they committed Paul and certain other prisoners to a centurion named Julius, of the Augustan band. And embarking in a vessel of Adramyttium, which was about to sail to the places on the coast of Asia, we put to sea, Aristar-

Acts xxv. 12.

Acts xix. 29.

(a) Or In a little time thou thinkest to persuade me also to become a Christian.

- 3 chus, a Macedonian of Thessalonica, being with us. And the
 next day we touched at Sidon. And Julius treated Paul court-
 4 eously, and gave him liberty to go to his friends to receive
 their kindness. And putting to sea thence, we sailed under
 5 the lee of Cyprus, because the winds were contrary. And
 when we had sailed across the waters of Cilicia and Pam-
 6 phylia, we landed at Myra, a city of Lycia. And there the
 centurion found a ship of Alexandria sailing for Italy; and
 7 he put us on board. And when we had sailed slowly many
 days, and had come with difficulty off Cnidus, the wind not
 favouring us, we sailed under the lee of Crete, over against
 8 Salmone; and, coasting along it with difficulty, we came to
 a place called The Fair Havens; nigh to which was the city
 of Lasea.
- 9 Now, as much time had been spent, and as sailing had now
 become dangerous, (because the Fast was then already gone
 10 by,) Paul admonished them, saying, Sirs, I perceive that the
 voyage will be with damage and with much loss, not only of
 11 the cargo and ship, but also of our lives. But the centurion
 gave more heed to the master (a) and to the owner of the ship,
 12 than to those things which were spoken by Paul. And
 because the haven was not commodious to winter in, most of
 them advised that we should put to sea thence, if by any
 means they might reach Phœnix, which is a haven of Crete,
 facing towards the north-east and south-east.
- 13 And when a south wind blew softly, they, believing that
 their purpose was served, weighed anchor, and were passing
 14 Crete close in shore. But not long afterwards there beat
 down from it a tempestuous wind, called Eurauquilo (b).
 15 And when the ship was caught, and could not face the wind,
 16 we let ourselves be driven. And running under the lee of
 a small island called Claudia (c), we had much ado to get
 17 hold of the boat; and when they had hoisted it up, they used
 cables, undergirding the ship; and, fearing lest they should
 be driven upon the Syrtis (d), they lowered the gear, and
 18 so were driven. And as we were grievously storm-tossed,
 they began the next day to throw the freight overboard.
 19 And the third day they cast out with their own hands the

Acts xxiv. 23.

2 Kings vi. 9.

Pro. xxvii. 12.

Psa. cvii. 25.

Acts xxvii. 41.

Job ii. 4.

(a) Or pilot. (b) Or Euroclydon. (c) Or Cauda, now Gozzo.

(d) A quicksand on the north coast of Africa.

fittings of the ship. And as for many days neither sun nor stars appeared, and there was no small tempest beating upon us, all hope that we should be saved was now cut off.

Eze. xxxvii. 11.

And when they had been a long time without food, Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened to me, and not have set sail from Crete, and brought on yourselves this damage and loss. Yet now I exhort you to take courage; for there will be among you no loss of life, but only of the ship. For there stood by me this night

Acts xxii. 29.

an angel of the God whose I am, and whom I serve, saying, 'Fear not, Paul; thou must stand before Cæsar; and, lo, God hath granted thee all those who sail with thee.'

Gen. xix. 21.

Wherefore, sirs, take courage; for I believe God, that it will be even as it was told me. Howbeit we must be cast upon a certain island.

Luke i. 45.

But when the fourteenth night had come, as we were driven up and down in the Adriatic (*a*), about midnight the sailors deemed that they were drawing near to land; and having sounded, they found twenty fathoms; and when they had gone a little further, and sounded again, they found fifteen fathoms. Then fearing lest we should be cast anywhere against rocky places, they dropped four anchors from the stern, and longed for daybreak.

Psa. cxxx. 6.

And as the sailors were seeking to escape from the ship, and had lowered the boat into the sea, under colour as if they would have taken out anchors from the foreship, Paul said to the centurion and to the soldiers, Unless these abide in the ship, ye cannot be saved. Then the soldiers cut away the ropes of the boat, and let her fall off.

And while the day was breaking, Paul encouraged them all to take food, saying, This is the fourteenth day that ye have waited and continued fasting, having taken nothing.

Matt. xv. 32.

Wherefore I entreat you to take some food; as this is for your safety; for there shall not a hair perish from the head of any of you. And when he had thus spoken, he took bread, and gave thanks to God in presence of them all; and when he had broken it, he began to eat. Then they also were all of good cheer, and took food. And we were in all in the

1 Sam. ix. 13.

(*a*) Or the open sea, the name then including more than the gulf now known as the Adriatic.

- 38 ship two hundred and seventy-six souls. And when they had eaten enough, they further lightened the ship by casting out the wheat into the sea.
- 39 And when day came on, they could not make out the land ; but they perceived a certain creek with a beach, on which
- 40 they were minded, if it were possible, to run the ship. And cutting away the anchors they left them in the sea ; and at the same time loosing the bands of the rudders, and hoisting
- 41 the foresail to the breeze, they made for the beach. But falling into a place where two seas met, they ran the ship aground ; and the forepart stuck fast, and remained immovable, but the stern, through the violence of the waves, began to break up.
- 42 And the soldiers' counsel was to kill the prisoners, lest
- 43 any of them should swim away and escape. But the centurion, wishing to save Paul, kept them from their purpose ; and ordered that those who could swim should cast themselves overboard and make for the shore, and the rest, some on planks, and some on parts of the ship. So it came to pass
- 44 that they all got safe to land.

Psa. lxxiv. 20.

2 Cor. xi. 25.

28

- 1 AND, when we had escaped, we then found that the island
- 2 was called Malta (*a*). And the barbarians showed us no
- ordinary kindness ; for they kindled a fire, and sheltered us all, because of the rain that was falling, and because of the cold.
- 3 But when Paul had gathered a bundle of sticks, and had laid them on the fire, a viper came out by reason of the
- 4 heat, and fastened on his hand. And when the barbarians saw the beast hanging from his hand, they said among themselves, Surely this man is a murderer, whom, though he
- 5 hath escaped the sea, Justice hath not suffered to live. But he shook off the beast into the fire, and suffered no harm.
- 6 Howbeit they were expecting to see him swell, or fall down dead suddenly ; but waiting a long time, and seeing nothing amiss happen to him, they changed their minds, and said that he was a god.
- 7 Near the same place were lands belonging to the chief man of the island, whose name was Publius ; and he welcomed us, and

Acts xxvii. 26.

John vii. 24.

Mark xvi. 18.

(*a*) Or Melita ; a few ancient authorities have Melitene.

loded us courteously three days. And the father of Publius
 lay suffering from remittent fever and dysentery; and Paul
 went in to him and prayed, and laid his hands on him, and
 healed him. But when this was done, the others in the
 island who had infirmities came, and were healed; these also
 honoured us with many honours; and when we sailed, they
 put on board such things as we needed.

AND after three months we set sail in a ship of Alex-
 andria, called Castor and Pollux (*a*), which had wintered in
 the island. And landing at Syracuse, we tarried there three
 days. And thence we made a circuit, and arrived at
 Rhegium; and after one day the south wind sprang up, and
 on the second day we came to Puteoli; where we found
 brethren, and were entreated to tarry with them seven
 days; and so we journeyed towards Rome. And thence,
 the brethren, when they heard of us, came as far as Appii
 Forum and Tres Tabernæ to meet us; and when Paul saw
 them, he thanked God, and took courage.

James v. 14.
 Matt. vi. 31.
 Acts xxi. 5.
 Josh. i. 6.

AND when we came to Rome, (*b*) Paul was suffered to
 dwell by himself with the soldier who had charge of him.

Now after three days Paul called together the chief men
 of the Jews; and when they had come together, he said to
 them, Brethren, though I have committed nothing against
 our people or the customs of our fathers, yet, as a prisoner
 from Jerusalem, I was delivered into the hands of the Romans.
 And they, when they had examined me, would have set me at
 liberty, because there was in me nothing deserving of death.
 But when the Jews spoke against it, I was constrained to
 appeal to Cæsar; not that I had aught of which to accuse
 my nation. For this cause therefore I entreated you to see
 me, and to speak with me; because for the hope of Israel
 I am bound with this chain.

Acts xxiv. 12.
 Acts xxv. 11.
 Acts xxvi. 29.

And they said to him, Neither did we receive letters
 from Judæa concerning thee, nor did any of the brethren
 come and show or tell any evil concerning thee. But we

(*a*) *Gr.* Dioscuri, the twins.

(*b*) A few MSS. add, 'The centurion delivered up the prisoners to
 the captain of the guard; but.'

desire to hear from thee what thou thinkest; for as concerning this sect, we know that everywhere it is spoken against. Acts xxiv. 5.

23 And when they had appointed him a day, there came many to him to his lodging; and to them, from morning till evening, he expounded the matter, bearing witness to the kingdom of God, and persuading them concerning Jesus, both out of the Law of Moses, and out of the Prophets. Acts xvii. 3.

24 And some were persuaded by the things which were
25 spoken, and some believed not. So, as they agreed not among themselves, they departed, after Paul had said one word:— Well spoke the Holy Spirit to your fathers through Isaiah the prophet, Psa. lxxxi. 11.
Isa. vi. 9.

26 'Go to this people, and say,
Hearing ye will hear and will not understand :
And seeing ye will see and will not perceive :
27 For the heart of this people is waxed gross,
And their ears are dull of hearing,
And their eyes they closed ;
Lest they should see with their eyes,
And hear with their ears,
And understand with their hearts,
And should return,
And I should heal them.'

28 Be it known then to you, that this salvation of God is sent to the Gentiles; and they will hear it (a). Acts xiii. 46.

30 AND Paul dwelt two whole years in his own hired dwell-
31 ing, and received all who came in to him, and preached the kingdom of God, teaching with all confidence the things concerning the Lord Jesus Christ, no one hindering him. Acts iv. 31.

(a) A few MSS. add (v. 29), 'And when he had said these words, the Jews departed, and had great disputation among themselves.'

THE EPISTLE OF PAUL

TO THE

ROMANS

Acts xxvii. 23. **PAUL**, a servant of Christ Jesus, called to be an apostle, 1
 separated unto the gospel of God, which He promised 2
 before through His prophets in holy scriptures, concerning 3
 His Son Jesus Christ our Lord, who was born of the seed of 4
 David according to the flesh; but, according to his spirit of 5
 holiness, marked out as the Son of God with power by his 6
 resurrection from the dead;—through whom we received 7
 grace and apostleship for obedience to the faith in all the 8
 nations, for his name's sake; among whom ye also are called 9
 ones of Jesus Christ:—to all in Rome who are beloved by 10
 God, called to be saints: grace to you and peace from God 11
 our Father and the Lord Jesus Christ. 12

Rom. xvi. 19. **FIRST**, I thank my God through Jesus Christ for you all, 8
 that your faith is spoken of in all the world. For God, 9
 whom I serve with my spirit in the gospel of His Son, 10
 is my witness how without ceasing I make mention of you, 11
 every time in my prayers making request if by any means 12
 now at last I may be prospered by the will of God to come 13
 to you. For I long to see you, that I may impart to you 14
 some spiritual gift, so that you may be established; that 15
 is, that in you I may with you be comforted, through our 16
 mutual faith, both yours and mine.

James iv. 15. Now I would not have you ignorant, brethren, that often- 13
 times I purposed to come to you (but hitherto have been 14
 hindered), that I might have some fruit among you also, 15
 even as among the rest of the Gentiles. I am a debtor both 16
 to Greeks and to Barbarians, both to wise and to foolish. 17
 So, as much as in me lieth, I am ready to preach the gospel 18
 to you also who are in Rome.

2 Pet. i. 1. For I am not ashamed of the gospel; for it is the power 16
 of God unto salvation to every one who believeth; to the Jew 17

- 17 first, and also to the Greek. For therein the righteousness of God is revealed, from faith to faith, as it is written, 'The righteous shall live by faith.'
- 18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who in unrighteousness hinder the truth; because that which may be known of God is manifest within them; for God manifested it to them. For the invisible things of God, both His eternal power and divinity, are discerned since the creation of the world, being perceived through the things which are made; so that they are without excuse, seeing that, though they knew God, they glorified Him not as God, neither were thankful; but became vain in their thoughts, and their senseless heart was darkened. Professing themselves to be wise, they became fools, and exchanged the glory of the incorruptible God for an image made like to corruptible man and to birds and four-footed beasts and creeping things!
- 24 Wherefore God gave them up, in the lusts of their hearts, to uncleanness, to dishonour their own bodies one with another; seeing that they exchanged the truth of God for a lie, and worshipped and served the creature rather than the Creator, who is blessed for ever. Amen.
- 26 For this cause God gave them up to vile passions; for even their women changed the natural use into that which is against nature; and likewise also the men, leaving the natural use of the woman, burned in their lust one towards another; men with men working that which is unseemly, and receiving in themselves the recompense due to their transgression.
- 28 And even as they refused to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not seemly; being filled with all unrighteousness, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, malignity; whisperers, slanderers, haters of God, violent, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, unmerciful; who knowing the sentence of God, that those who practise such things are deserving of death, not only do them, but take pleasure in those who practise them.
- Eph. v. 6.
- Psa. xix. 1.
- Jer. x. 14.
- Psa. lxxxii. 12.
- Eph. v. 12.
- Jon. iv. 2.

WHEREFORE thou art inexcusable, O man, whosoever thou art who judgest; for, wherein thou judgest thy fellow, thou condemnest thyself; for thou who judgest dost practise the same things. But we know that the judgment of God is according to truth against those who practise such things.

But thinkest thou this, O man, who judgest those who practise such things, and doest the same, that thou wilt escape the judgment of God? Or despisest thou the riches of His goodness and forbearance and long-suffering? not knowing that the goodness of God leadeth thee to repentance; but through thine obduracy and impenitent heart treasurest up unto thyself wrath in the day of wrath and manifestation of the righteous judgment of God; who will render to each according to his works; to those who by perseverance in well-doing seek for glory, honour, and incorruption,—eternal life; but to those who are contentious, and obey not the truth, but obey unrighteousness,—indignation and wrath, tribulation and anguish, upon every soul of man who worketh evil, of the Jew first and also of the Greek; but glory, honour and peace, to every one who worketh good, to the Jew first and also to the Greek; for, there is no respect of persons with God. For as many as sinned without law will also perish without law; and as many as sinned under law will be judged by law. For it is not the hearers of law who are righteous before God; it is the doers of law who will be justified in the day in which God, according to my gospel, judges the secrets of men by Christ Jesus. For when the Gentiles who have no law, do by nature the things contained in the Law, these, though they have no law, are a law unto themselves, in that they show, written in their hearts, the work of the Law, their conscience also bearing witness, and their thoughts mutually accusing or even excusing them.

But if thou art called a Jew, and reliest on law, and makest thy boast in God, and knowest His will, and approve the things which are excellent, being instructed out of the Law, and art persuaded that thou thyself art a guide to the blind, a light to those who are in darkness, an instructor of the foolish, a teacher of babes, possessing in the Law the form of knowledge and of truth;—thou therefore who teachest another, teachest thou not thyself? Thou who

- 22 preachest that a man should not steal, dost thou steal? Thou who sayest that a man should not commit adultery, dost thou commit adultery? Thou who abhorrest idols, dost thou rob temples? Thou who makest thy boast in the Law, dost thou through transgression of the Law dishonour God? { Isa. lii. 5.
Eze. xxxvi. 20.
- 24 For, because of you, the name of GOD is blasphemed among the Gentiles, as it is written.
- 25 For circumcision verily profiteth if thou keepest the Law; but if thou art a transgressor of the Law, thy circumcision has become uncircumcision. Therefore if the uncircumcision keep the ordinances of the Law, shall not his uncircumcision be reckoned as circumcision? And that which is naturally the uncircumcision, if it fulfil the Law, will judge thee who, possessing the letter and circumcision, art a transgressor of the Law. For he is not a Jew who is one outwardly, neither is circumcision that which is outward in the flesh.
- 28 But he is a Jew who is one inwardly, and circumcision is of the heart, in spirit not in letter; and his praise is not from men, but from God.

Matt. xii. 41.

Deut. x. 16.

3 1 WHAT advantage then hath the Jew? or what is the profit in circumcision?

- 2 Much every way; chiefly, because the Jews were entrusted with the Oracles of God. For, what if some were unfaithful? shall their unfaithfulness make void the faithfulness of God?
- 3 By no means; yea, let God be acknowledged true, though every man be proved a liar; as it is written, 'That Thou mayest be justified in thy words, and prevail when Thou art judged.'

Deut. iv. 8.

{ Psa. cxvi. 11.
Psa. li. 4.

- 5 But if our unrighteousness commendeth the righteousness of God, what shall we say? Is God unrighteous who visiteth with wrath? (I speak after the manner of men.)

6 God forbid! for then how should God judge the world? Job viii. 3.

- 7 But if through my lie the truthfulness of God abounded unto His glory, why am I still on trial as a sinner? Jer. xvii. 6.

8 And why should we not say—as we are slanderously reported, and as some affirm that we say—'Let us do evil, that good may come'? Of such men the condemnation is just.

- 9 What then? are we in better case?

| | | |
|-----------------|--|----|
| | In no wise; for we have before charged both Jews and | |
| Psa. xlv. 1. | Greeks with being all under sin; as it is written, | 10 |
| | ‘There is none righteous, | |
| | No, not one; | |
| | There is none who understandeth, | 11 |
| | There is none who seeketh after God. | |
| | They have all gone out of the way, | 12 |
| | They are together become unprofitable; | |
| | There is none who doeth kindness, | |
| | No, not one.’ | |
| Psa. cxl. 3. | ‘Their throat is an open sepulchre; | 13 |
| | With their tongues they used deceit,’ | |
| Psalms ix. 5. | ‘Poison of asps is under their lips.’ | |
| Psa. x. 7. | ‘Their mouth is full of cursing and bitterness.’ | 14 |
| Isa. lix. 7, 8. | ‘Their feet are swift to shed blood; | 15 |
| | Destruction and misery are in their ways; | 16 |
| | And the way of peace they knew not.’ | 17 |
| Psa. xxxvi. 1. | ‘There is no fear of God before their eyes.’ | 18 |
| | Now we know that the Law, whatsoever it saith, speaketh | 19 |
| | to those who are under the Law; that every mouth may be | |
| | stopped, and all the world may stand accountable to God. | |
| Psa. cxliii. 2. | Therefore by works of law shall no flesh be justified in His | 20 |
| | sight; for through law is the knowledge of sin. | |
| | But now, apart from law, God’s righteousness has been | 21 |
| | manifested, being attested by the Law and the Prophets; | |
| | even God’s righteousness which is by faith in Jesus Christ | 22 |
| | unto all those who believe—for there is no difference, | |
| | for all have sinned and come short of the glory of God— | 23 |
| Rom. v. 1. | being justified freely by His grace through the redemption | 24 |
| | which is in Christ Jesus; whom God set forth to be a | 25 |
| | propitiation, through faith, in his blood, to manifest His | |
| | righteousness, because of the passing over of bygone sins | |
| | through the forbearance of God; to manifest at this time | 26 |
| | His righteousness—that He is righteous and declareth | |
| | righteous him who believeth in Jesus. | |
| | Where is boasting then? It is excluded. By what law? | 27 |
| Gal. ii. 16. | Of works? Nay; but by the law of faith. For we reckon | 28 |
| | that a man is justified by faith, apart from works of law. | |
| | Is God the God of Jews only? is he not the God also of | 29 |
| | Gentiles? Yea, of Gentiles also, if indeed there is but one | 30 |

God who will justify the Circumcision by faith, and the Uncircumcision through the same faith. Gal. iii. 8.

31 Do we then make void the Law through faith? By no means; nay, we establish the Law.

4 1 WHAT then shall we say that Abraham, our fore-father according to the flesh, hath found?

2 For if Abraham was justified by works, he hath whereof to glory; but not before God; for, what saith the Scripture? Gen. xv. 6.

3 'Abraham believed God, and it was reckoned to him as righteousness.' Now, to him who worketh, the reward is reckoned not of grace, but of debt. But to him who worketh not, but believeth on Him who justifieth the ungodly, his faith is reckoned to him as righteousness. Even as David also saith, of the blessing pronounced upon the man to whom God reckoneth righteousness apart from works,

7 'Blessed are they whose iniquities are forgiven, Psa. xxxii. 1.
And whose sins are covered.

8 Blessed is the man whose sin the LORD will in no wise reckon.'

9 Cometh this blessedness then upon the Circumcision, or upon the Uncircumcision also? for we say, Faith was reckoned to Abraham for righteousness. How then was it reckoned? when he was circumcised? or uncircumcised?

Not when he was circumcised, but while uncircumcised. Gen. xvii. 10.

11 And he received the sign of circumcision, a seal of the righteousness of the faith which he had while yet uncircumcised; that he might be father of all who believe amidst uncircumcision, so that the same righteousness might be reckoned to them; and that he might be father of the Circumcision to those who are not merely circumcised, but who also walk in the steps of the faith which our father Abraham had while yet uncircumcised.

13 For the promise to Abraham or to his seed, that he should be the heir of the world, was not through the Law, but through the righteousness of faith. For if those who are of the Law are heirs, faith is made void, and the promise is made of no effect; for the Law worketh wrath; but where no law is, there is no transgression. It was therefore of faith, that it might be according to grace; to the end that the promise might be sure to all the seed, not to those Gal. iii. 18.

only who are of the Law, but to those also who are of the
 Gen. xvii. 5. faith of Abraham (who is the father of us all, as it is 17
 written, 'I have made thee a father of many nations'), in
 the sight of Him whom he believed, even God; who giveth
 life to the dead, and calleth the things which exist not as
 Gen. xv. 5. if they did exist; of Abraham, who—against all hope, yet 18
 in hope—believed to this end, that he might become the
 father of many nations; according to that which was spoken,
 'So shall thy seed be;' and being not weak in faith, he con- 19
 sidered his own body—to all intents dead, for he was about
 a hundred years old—and the deadness of Sarah's womb, yet 20
 staggered not at the promise of God through unbelief; but
 Gen. xviii. 14. waxed strong through faith, giving glory to God, and being 21
 fully persuaded that, what God had promised, He was able
 also to perform. And therefore his faith was reckoned to 22
 him for righteousness.

Now, not for his sake only was it written that it was 23
 reckoned to him, but for us also, to whom it will be 24
 reckoned—for us who believe in Him who raised from
 the dead Jesus our Lord, who was delivered up for the 25
 sake of our offences, and raised for the sake of our
 justification.

Isa. liii. 6. THEREFORE being justified through faith, let us enjoy peace 1
 with God through our Lord Jesus Christ, through whom also 2
 we have obtained, by faith, our introduction into this grace
 wherein we stand; and let us rejoice in hope of the glory
 of God. 5

And not only so, but let us glory in tribulations also; 3
 knowing that tribulation worketh patience, and patience 4
 Matt. v. 12. experience, and experience hope; and this hope putteth not 5
 to shame, because God's love has been poured forth into our
 hearts through the Holy Spirit which was given unto us. For 6
 while we were yet without strength, in due season Christ died
 for the ungodly. For, scarcely for a righteous man will any one 7
 die—though haply for the good man some one might even
 dare to die. But God commendeth His own love towards 8
 us, in that while we were yet sinners Christ died for us. 9
 Much more then, now that we are justified in his blood, we 10
 shall be saved from wrath through him. For if, when we were
 enemies, we were reconciled to God through the death of His

11 Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also glory in God through our Lord Jesus Christ, through whom we have now received the reconciliation (a). Hab. iii. 18.

12 WHEREFORE, as through one man sin entered the world, and death through sin, even so death passed upon all men, seeing that all sinned. For, prior to the Law, sin was in the world; but sin is not reckoned if there is no law; nevertheless, death reigned from Adam to Moses, even over those who had not sinned after the likeness of the transgression of Adam, who is a figure of him who was to come. Gen. iii. 6.

15 But the free gift is not as was the transgression. For if through the transgression of the one the many died, much more the grace of God, and the gift by the grace of the Heb. ix. 27.

16 one man, Jesus Christ, abounded to the many. Nor is the gift as through one who sinned; for the judgment sprang from one unto condemnation, but the free gift from many transgressions unto an acquittal. For if by one man's transgression death reigned through the one; much more will those who receive the abundance of grace and of the gift of righteousness reign in life through the one, even Jesus Christ. Rom. vi. 23.

17 Therefore, as the result of one transgression reached unto all men unto condemnation, even so the result of one acquittal reaches unto all men unto justification of life. For as through the one man's disobedience the many were adjudged sinners, so through the obedience of the one the many will be adjudged righteous. John xii. 32.

18 Therefore, as the result of one transgression reached unto all men unto condemnation, even so the result of one acquittal reaches unto all men unto justification of life. For as through the one man's disobedience the many were adjudged sinners, so through the obedience of the one the many will be adjudged righteous.

20 But the Law came in afterwards, that transgression might abound. But where sin abounded, grace did much more John i. 17.

21 abound; that as sin reigned in death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

6 1 WHAT shall we say, then? Are we to continue in sin, that grace may abound? Rom. iii. 8.

2 God forbid! for how can we who died to sin, live any longer therein? Or know ye not, that as many of us as were baptized into Jesus Christ were baptized into his death? Therefore, by our baptism into his death we were

(a) Or atonement.

| | | |
|----------------|---|------|
| Rom. viii. 11. | buried with him; that even as Christ was raised from the dead by the glory of the Father, so we also should walk in newness of life. For if we have been united with him in the likeness of his death, we shall be also in the likeness of his resurrection; knowing this, that our old self was crucified with him in order that the body of sin might be destroyed, that henceforth we should not be slaves to sin. For he who has died is acquitted of sin. Now if we died with Christ, we believe that we shall also live with him; knowing that Christ, being raised from the dead, dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once for all; but in that he liveth, he liveth unto God. Likewise reckon ye yourselves also to be dead unto sin, but in Christ Jesus to be living unto God. | 5 |
| Col. ii. 11. | | 6 |
| Rev. i. 18. | | 7, 8 |
| | | 9 |
| | | 10 |
| | | 11 |
| Psa. xix. 13. | Therefore let not sin reign in your mortal body, that ye should obey the lusts thereof. Neither yield your members up to sin as weapons of unrighteousness; but yield yourselves up to God, as those who are alive from the dead, and your members unto God as weapons of righteousness, for sin shall not have dominion over you; for ye are not under law, but under grace. | 12 |
| | What then? are we to sin because we are not under law, but under grace? | 13 |
| Micah vii. 19. | | 14 |
| | | 15 |
| John viii. 34. | God forbid! Know ye not, that to whomsoever ye yield yourselves servants to obey, servants ye are of him whom ye obey; whether of sin unto death, or of obedience unto righteousness? But God be thanked, that though ye were servants of sin, ye became obedient from the heart to that form of teaching unto which ye gave yourselves; and being set free from sin, ye became servants of righteousness; (I speak after the manner of men because of the infirmity of your flesh;) for, as ye yielded your members as servants to uncleanness and to iniquity to commit iniquity; even so now yield your members as servants to righteousness unto holiness. For when ye were servants of sin, ye were free as to righteousness. So what fruit did ye then have? Things whereof ye are now ashamed; for the outcome of these things is death. But now that ye are set free from sin, and have become servants to God, ye have your fruit unto holiness, | 16 |
| | | 17 |
| John viii. 32. | | 18 |
| | | 19 |
| | | 20 |
| Rom. vii. 5. | | 21 |
| | | 22 |

23 and the end eternal life. For, the wages of sin is death; but the gift of God is eternal life in Jesus Christ our Lord.

Gen. ii. 17.

7 1 OR KNOW ye not, brethren, (for I speak to those who know law,) that law hath dominion over a man only as long
2 as he liveth? For the woman who hath a husband, is bound
3 by law to her husband while he liveth; but if the husband die, she is freed from the law as to husbands. So then if, while her husband liveth, she be married to another man, she will be called an adulteress; but if her husband die, she is free from that law, so as not to be an adulteress, though she be united to another man.

1 Cor. vii. 39.

Gal. v. 18.

4 Wherefore, my brethren, ye also became dead to the Law through the body of Christ; that ye should be united to another, even to him who was raised from the dead;
5 that we should bring forth fruit unto God. For when we were in the flesh, the sinful passions which were called forth through the Law wrought in our members to bring forth fruit
6 unto death. But now we are freed from the Law, having died to that wherein we were held, that we may serve in newness of spirit, and not in the oldness of the letter.

Rom. vi. 21.

7 What shall we say then? Is the Law sin?

Ex. xx. 17.

God forbid! Nay, I should not have learnt what sin is except through the Law; for indeed I should not have known covetousness had not the Law said, 'Thou shalt not covet.'

Deut. v. 21.

8 But sin, taking occasion through the commandment, wrought in me all manner of evil desire. For, apart from the Law, sin
9 is dead. Now I myself was living apart from the Law once; but when the commandment came, sin sprang into life, and
10 I died. And the commandment which was to give life, I
11 found to bring death. For sin, taking occasion through the commandment, deceived me, and through it slew me.
12 Wherefore the Law is holy, and the commandment holy and righteous and good.

Eze. xx. 11.

Psa. xix. 7.

13 Did, then, that which is good become death to me?

God forbid! But sin became so, that it might appear as sin, working death in me through that which is good; so that sin (through the commandment) might become exceedingly sinful. For we know that the Law is spiritual;
15 but I myself am of flesh, sold under sin. For, that which I

2 Kings xvii. 17

Gen. vi. 5. carry out I understand not; for the thing which I would I practise not; but that which I hate, even that I do. But 16
 if I do that which I would not, I assent unto the Law as being good. So now it is no more I who carry it out, but 17
 sin which dwelleth in me. For I know that in me (that is, in 18
 my flesh,) dwelleth no good thing; for to will is present with me, but to carry out that which is good is not. For, the good 19
 which I would, I do not; but the evil which I would not, that I practise. Now if I do that which I myself would not, it is 20
 no longer I who carry it out, but sin which dwelleth in me.

Rom. vii. 16. I find then this law, that, when I would do good, evil is 21
 present with me. For according to the inward man I delight 22
 Rom. vi. 13. in the Law of God; but I see a different law in my mem- 23
 bers, warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members.

1 Cor. xv. 57. Wretched man that I am! who shall deliver me from this body 24
 of death? Thanks be to God, through Jesus Christ our Lord. 25

Thus, I myself with my mind serve the law of God; but with my flesh the law of sin.

John iii. 18. THERE is therefore now no condemnation to those who 1 8
 are in Christ Jesus. For the law of the Spirit of Life in 2
 Christ Jesus set thee free from the law of sin and of death. 3
 For, that which the Law could not do, in that it was weak 3
 Gal. iii. 13. through the flesh, God did, when, sending His own Son in the likeness of sinful flesh, and for sin, He condemned sin in the flesh; that the righteousness of the Law might be 4
 fulfilled in us, who walk not according to the flesh, but according to the Spirit.

1 Cor. ii. 14. For, those who live according to the flesh mind the things 5
 of the flesh; but those who live according to the Spirit, the things of the Spirit. For, to be carnally minded is death, 6
 but to be spiritually minded is life and peace; because the carnal mind is enmity against God, seeing that it is not 7
 subject to the law of God, nor indeed can be. But those 8
 who are in the flesh cannot please God.

1 Cor. vi. 19. But ye are not in the flesh, but in the Spirit, if indeed the 9
 Spirit of God dwelleth in you. But if any one hath not the Spirit of Christ, he is none of his. But if Christ is in you, the 10
 body is dead because of sin; but the spirit is life because

- 11 of righteousness. But if the Spirit of Him who raised Jesus
 from the dead dwelleth in you, He who raised Christ Jesus
 from the dead will also, through (a) His Spirit which dwelleth
 in you, bring to life your mortal bodies.
- 12 Therefore, we are debtors, brethren, not to the flesh, to Psa. cxvi. 16.
 13 live according to the flesh. For if ye live according to the
 flesh, ye will surely die; but if ye through the Spirit mortify
 14 the deeds of the body, ye will live. For, as many as are
 15 led by the Spirit of God, they are sons of God. For ye Gal. v. 18.
 did not receive a spirit of bondage to return to fear; but
 received a spirit of adoption, whereby we cry, Abba, Father.
 16 The Spirit Himself beareth testimony with our spirit, that
 17 we are children of God; and if children, then heirs; heirs
 of God, and joint-heirs with Christ; if indeed we suffer
 with him, that we may also be glorified together. 2 Tim. ii. 11.
- 18 For I reckon that the sufferings of this present time
 are not worthy to be compared with the glory which will
 19 be revealed to us. For the eager longing of creation is
 20 waiting for the revelation of the sons of God. For the
 creation was subjected to vanity (not willingly, but because
 21 of Him who subjected it), in hope; for creation itself also
 will be delivered from the bondage of corruption into the 2 Pet. iii. 13.
 22 glorious liberty of the children of God. For we know that
 the whole creation groaneth and travaileth in pain together
 23 until now. And not only so, but ourselves also, who have
 the firstfruits of the Spirit, even we groan within ourselves,
 24 waiting for our adoption, the redemption of our body. For
 by this hope we are saved; but hope which is seen is not
 hope; for why doth any one hope for that which he seeth?
 25 But if we hope for that which we see not, then we with
 patience wait for it.
- 26 In like manner the Spirit also helpeth our infirmity; for we
 know not how we should pray as we ought; but the Spirit Zec. xii. 10.
 Himself maketh intercession in groanings which cannot
 27 be uttered. But He who searcheth the hearts knoweth
 what is the mind of the Spirit, that He maketh intercession
 for the saints according unto God. Jer. xvii. 10.
- 28 And we know that all things work together for good to Psa. xli. 1.

(a) Some MSS. read 'on account of.'

Heb. xii. 6. those who love GOD, to those who are called according to His purpose; for, whom He foreknew, He also predestined to be conformed to the image of His Son, that he might be the firstborn among many brethren. Moreover whom He predestined, them He also called; and whom He called, them He also justified; and whom He justified, them He also glorified. 29 30

Heb. ix. 15. What shall we then say to these things? If GOD is for us, who can be against us? He who spared not His own Son, but delivered him up for us all, how shall He not also with him freely give us all things? Who will lay any thing to the charge of GOD's elect? It is GOD who justifieth (a). Who is he who will condemn? It is Christ Jesus who died; yea rather who rose, who is at GOD's right hand, who also intercedes for us. 31 32 33 34

Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, 35 36

'For thy sake we are killed all the day long;

We are accounted as sheep for the slaughter.'

Nay, in all these things we are more than conquerors through him who loved us. For I am persuaded, that not death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other created thing, will be able to separate us from the love of GOD which is in Christ Jesus our Lord. 37 38 39

I SPEAK the truth in Christ, I lie not, my conscience also bearing testimony to me in the Holy Spirit, that I have great sorrow and continual grief in my heart; for I could have wished myself accursed from Christ for the sake of my brethren, my kinsmen according to the flesh; seeing that they are Israelites; to whom belong the adoption, and the glory, and the covenants, and the giving of the Law, and the divine service, and the promises; whose are the fathers, and from whom, as regards the flesh, is the Christ, who is over all, GOD blessed for ever (b). Amen. 1 2 3 4 5 6

But it is not as if the word of GOD hath taken no effect.

(a) Or Will GOD who justifieth? and (in next line) Will Christ, &c.

(b) Some insert 'He' before 'who,' a comma after 'GOD,' and 'be' before 'blessed.' The difference, in the Greek, is one of punctuation.

- For not all they who descend from Israel are Israelites;
 7 neither, because they are the seed of Abraham, are they all
 children; but, 'In Isaac shall a seed be counted to thee.' Gen. xxi. 12.
 8 That is, not those who are the children of the flesh are the
 children of God; but the children of the promise are reckoned
 9 as the seed. For this is the word of promise, 'At this time I
 will come, and Sarah shall have a son.' And not only so; but Gen. xviii. 10.
 10 also when Rebecca had conceived by one, even by our father
 11 Isaac; for—when the children were not yet born, and had
 done nothing good or evil; that the purpose of God accord-
 12 ing to election might stand, not of works but of Him who
 calleth—it was said to her, 'The elder shall serve the younger.'
 13 As it is written, 'Jacob I loved, but Esau I hated.' Gen. xxv. 23.
 14 What shall we say then? Is there injustice with God? Mal. i. 2.
 15 By no means. For He saith to Moses, 'I will have
 mercy on whomsoever I have mercy, and I will have com- Ex. xxxiii. 19.
 16 passion on whomsoever I have compassion.' So then it is
 not of him who willeth, nor of him who runneth, but of God
 17 who showeth mercy. For, the Scripture saith to Pharaoh, Ex. ix. 16.
 'Even for this purpose I raised thee up, that in thee I
 might show My power, and that My name might be de-
 18 clared throughout all the earth.' So then He hath mercy
 on whom He will, and whom He will He hardeneth.
 19 Thou wilt say then to me, Why doth He still find fault?
 For who hath resisted His purpose?
 20 Nay but, O man, who art thou, that thou disputest with Isa. xlv. 9.
 God? Shall the thing formed say to him who formed it,
 21 Why didst thou make me thus? Or hath not the potter
 a right over the clay, to make of the same lump one vessel Jer. xviii. 6.
 22 to honour, and another to dishonour? What if God, though
 wishing to show His wrath, and to make His power known,
 endured with much long-suffering vessels of wrath fitted
 23 for destruction; and this, that He might make known the
 riches of His grace on the vessels of mercy which He before
 24 prepared for glory, even us whom He called, not from the
 Jews only, but also from the Gentiles?
 25 As He saith also in Hosea, Hos. ii. 23.
 'I will call them My people, who were not My people;
 And her beloved, who was not beloved.
 26 And, in the place where it was said to them Hos. i. 10.

Ye are not My people,
 There they shall be called children of the living God.'
 Isa. x. 22. Isaiah also crieth concerning Israel, 27
 'Though the number of the children of Israel
 Be as the sand of the sea,
 The remnant will be saved;
 For a sentence, 28
 Accomplishing and shortening it,
 The Lord will execute upon the earth.'
 Isa. i. 9. And as Isaiah said before, 29
 'Unless the Lord God of Hosts had left us a seed,
 We had been as Sodom, and had been made like
 Gomorrah.'

What shall we say then? That Gentiles who did not 30
 follow righteousness, attained to righteousness—but the
 righteousness which is from faith. But Israel, who followed 31
 a law of righteousness, attained not to such a law. Where- 32
 fore? Because they followed it not by faith, but as it were
 by works. They stumbled at the stumbling-stone; even as 33
 Isa. viii. 14. }
 Isa. xxviii. 16. } it is written,
 'Behold, I lay in Sion a stone of stumbling
 And a rock of offence;
 And he who believeth on him
 Shall not be put to shame.'

BRETHREN, my heart's goodwill and my prayer to God 1 10
 for them is, that they may be saved. For I bear them record 2
 that they have a zeal for God, but not according to know- 3
 ledge. For they, being ignorant of God's righteousness and
 going about to establish their own, have not submitted them-
 selves to the righteousness of God.
 For Christ is the end of law for righteousness to 4
 every one who believeth. For Moses writeth, 'The man 5
 who doeth the righteousness which is from the Law, shall
 therein have life.' But the righteousness which is from faith 6
 speaketh on this wise, 'Say not in thy heart, Who shall
 ascend into heaven?' (that is, to bring Christ down from
 above;) or, 'Who shall descend into the deep?' (that is, 7
 to bring up Christ from the dead.) But what saith it? 8
 'The word is nigh thee, even in thy mouth, and in thy

- 9 heart;' (that is, the word of faith, which we preach); that
 if thou shalt confess with thy mouth the Lord Jesus (*a*),
 and shalt believe in thy heart that God raised him from
 10 the dead, thou shalt be saved. For with the heart man
 believeth unto righteousness; and with the mouth confession
 11 is made unto salvation. For the Scripture saith, 'Whosoever
 12 believeth in him shall not be put to shame'; there being
 no difference between Jew and Greek, seeing that the same
 13 LORD over all is rich unto all who call upon Him. For who-
 soever shall call upon the name of the LORD will be saved.
 14 How then are they to call on him on whom they have not
 believed? and how are they to believe on him of whom they
 have not heard? and how are they to hear without a preacher?
 15 and how are any to preach unless they be sent? As it is
 written, 'How beautiful are the feet of those who bring
 16 glad tidings of good things!' But they did not all obey the
 gospel. For Isaiah saith, 'LORD, who believed our report?'
 17 So then faith cometh from hearing, and hearing by the word
 of Christ.
 18 But I say, Did they not hear? Yea, verily,
 'Their sound went forth into all the earth,
 And their words unto the ends of the world.'
 19 But I say, Did not Israel know? Moses first, saith,
 'I will move you to jealousy
 By those who are no people,
 And by a foolish nation I will provoke you.'
 20 But Isaiah is very bold, and saith,
 'I was found by those who sought me not;
 I was made manifest unto those who asked not after me.'
 21 But concerning Israel he saith,
 'All day long I stretched forth my hands
 To a disobedient and gainsaying people.'

Isa. xxviii. 16.

Joel ii. 32.

{ Isa. lii. 7.
 { Neh. viii. 15.

Isa. liii. 1.

Psa. xix. 4.

Deut. xxxii. 21.

Isa. lxv. 1.

Psa. xciv. 14.

- 11 I SAY then, Did God cast off His people?
 God forbid! For I also am an Israelite, of the seed of
 2 Abraham, of the tribe of Benjamin. God did not cast off
 His people whom He foreknew. Or know ye not what the
 Scripture saith of Elijah? How he pleadeth with God
 against Israel,

(a) Or Jesus as Lord.

| | | |
|------------------|---|----------------|
| 1 Kings xix. 14. | 'Lord, they have killed Thy prophets; They have thrown down Thine altars; And I only am left, And they seek my life.' | 3 |
| 1 Kings xix. 18. | But what saith the answer of God to him? 'I have reserved to Myself seven thousand men who have not bowed the knee to Baal.' | 4 |
| | Even so then at this present time also there has come to be a remnant according to the election of grace. And if it is by grace, then it is no longer from works; otherwise grace becometh no longer grace. | 5 6 |
| | What then? Israel obtained not that for which he sought; but the Election obtained it, and the rest were hardened. According as it is written, 'God gave them the spirit of drowsiness, eyes that they should not see, and ears that they should not hear,' until this very day. | 7 8 |
| | And David saith, | 9 |
| Psa. lxi. 23. | 'Let their table be made a snare, and a trap, And a stumblingblock, and a requital unto them; Let their eyes be darkened, that they may not see, And ever bow Thou down their back.' | 10 |
| | I say then, Did they falter that they might fall? | 11 |
| | God forbid! But through their fall salvation has come to the Gentiles, to provoke <i>Israel</i> to emulation. Now if their fall is the enriching of the world, and their loss the enriching of the Gentiles; how much more their ful- ness! But I speak to you Gentiles. Yea, so far as I am an apostle to the Gentiles, I magnify my office; if | 12 13 14 |
| Acts ix. 15. | By any means I may provoke to emulation those who are my flesh, and may save some of them. For if the casting away of them is the reconciling of the world, what shall be the receiving of them, but life from the dead! | 15 |
| Num. xv. 19, 20. | Now, if the first handful is hallowed, so is the whole lump; and if the root is hallowed, so are the branches. And if some | 16 17 |
| Jer. xi. 16. | of the branches were broken off, and thou, who wast a wild olive tree, wast grafted in among them, and wast made with them a partaker of the root of the fatness of the olive tree; boast thou not over the branches. But though | 18 |
| Eph. ii. 13. | thou shouldst boast, it is not thou who bearest the root, but the root that beareth thee. | |

- 19 Thou wilt say then, 'Branches were broken off that I might be grafted in.'
- 20 True; they were broken off by unbelief, and thou standest
 21 by faith. Be not haughty, but fear; for if God spared not Phil. ii. 12.
 the natural branches, neither will He spare thee.
- 22 Behold therefore the goodness and the severity of God; on those who fell, severity; but towards thee, God's goodness, if thou continue in His goodness; otherwise thou also wilt be
 23 cut off. And they also, if they abide not in unbelief, will 2 Cor. iii. 16.
 24 be grafted in; for God is able to engraft them back. For if thou wast cut out of the olive tree which is wild by nature, and wast grafted, contrary to nature, into a good olive tree, how much more will these, the natural branches, be grafted into their own olive tree?
- 25 For, lest ye should be wise in your own conceits, I would not, brethren, have you ignorant of this mystery; that a partial hardening hath befallen Israel, until the fulness
 26 of the Gentiles shall have come in. And so all Israel will Isa. lix. 20.
 be saved; as it is written,
 'There will come out of Sion the Deliverer,
 He will turn away ungodliness from Jacob;
 27 And this is My covenant with them,'... Jer. xxxi. 33.
 'When I shall take away their sins.'
- 28 As concerning the Gospel, they are aliens (a) for your sakes; Col. i. 21.
 but as touching the Election, they are beloved for the fathers' sakes. For the gifts and calling of God He never regrets. Deut. x. 15.
 29 For as ye in time past disobeyed God, yet have now Heb. vii. 12.
 30 obtained mercy through their disobedience; even so now, they also have been disobedient, that by the mercy shown
 31 to you they also may now obtain mercy. For God shut up all men under disobedience, that He might have mercy upon all.
- 32 O the depth of the riches and wisdom and knowledge of God! how unsearchable are His judgments, and His ways
 33 past finding out! for who knew the mind of the LORD? or Isa. xl. 13.
 34 who became His counsellor? or who first gave to Him, that Job xli. 11.
 35 recompense should be made to Himself? For, from Him and through Him and to Him are all things; to Him be glory for ever. Amen.

(a) Or enemies.

I BESEECH you therefore, brethren, by the tender mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. And be not fashioned according to this age; but be ye transformed by the renewing of your mind, that ye may by experience know what is the will of God, even what is good and acceptable and perfect.

For, through the grace given unto me, I tell every one among you, not to think prouder thoughts than he ought to think; but to give his mind to sober thoughts, according as God dealt to each a measure of faith. For as we have many members in one body, and all members have not the same office; so we, who are many, are one body in Christ, and severally members one of another.

But, having gifts differing according to the grace given to us; whether prophecy, let us prophesy according to the proportion of our faith; or service, let us give ourselves to serving; or he who teacheth, let him give himself to teaching; or he who exhorteth, to exhortation; he who giveth, let him do it with simplicity; he who ruleth, with diligence; he who showeth mercy, with cheerfulness. Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly disposed one towards another with brotherly love; in honour preferring one another; in diligence not slothful; fervent in spirit; serving the LORD; rejoicing in hope; patient in tribulation; persevering in prayer; distributing to the necessities of the saints; given to hospitality.

Bless those who persecute; bless, and curse not. Rejoice with those who rejoice; weep with those who weep. Be of the same mind one with another. Be not haughty, but condescend to men of low estate. Become not wise in your own conceits. Render to no one evil for evil. Study to act honourably in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Avenge not yourselves, beloved, but rather make way for God's wrath, for it is written, 'Vengeance is mine; I will repay,' saith the LORD. But if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou wilt heap coals of fire on his head. Be not thou overcome by evil, but in thy goodness overcome his evil.

- 13 **1** LET every soul be in subjection to the authorities set over us. For there is no authority, except from God; and Dan. ii. 21.
2 those which exist have been appointed by God. Whosoever therefore resisteth the authority, resisteth the appointment of God; and those who resist will receive to themselves a 1 Pet. ii. 13.
3 judgment. For rulers are a terror, not to the good work, but to the evil. Wouldst thou then have no fear of the authority? do that which is good, and thou wilt have praise
4 therefrom; for it is the minister of God to thee for good. But if thou do that which is evil, be afraid; for it beareth not the sword in vain; for it is a minister of God, an avenger
5 unto wrath upon him who practiseth evil. Wherefore, ye must needs be subject, not only for wrath's, but also for conscience' sake. For this cause also ye pay tribute; for they are God's ministers, attending continually to this very thing. Ecc. viii. 2.
7 Render to all their dues; tribute to whom tribute is due; custom to whom custom; reverence to whom reverence; honour to whom honour. Matt. xxii. 13.
8 Owe no one anything, except to love one another; for he
9 who loveth his fellow hath fulfilled law. For, 'Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not covet,' and whatsoever other commandment there may be, are summed up in this saying, [Ex. xx. 13.
Deut. v. 19.
10 'Thou shalt love thy neighbour as thyself.' Love worketh no ill to its neighbour; therefore love is the fulfilling of law. Lev. xix. 18.
11 And this, knowing the season, that now it is high time 1 Thess. v. 5.
for you to awake out of sleep; for our salvation is nearer
12 than when first we believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness;
13 and let us put on the armour of light. Let us walk becomingly, as in the day; not in revellings and drunkenness, not in debauchery and wantonness, not in strife and envying. Phil. iv. 8.
14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, for its lusts. Gal. v. 16.

- 14 **1** NOW him who is weak in the faith receive ye, but not to doubtful disputations (*a*).

(*a*) Or not to the deciding of (or passing judgment on) doubts; Or matters of opinion, *lit.* thoughts.

One believeth that he may eat all things, another who is weak eateth herbs. Let not him who eateth set at naught him who eateth not; and let not him who eateth not judge him who eateth; for God hath received him. Who art thou that thou judgest the servant of another? to his own master he standeth or falleth. Yea, he shall be held up; for the LORD is able to make him stand.

James iv. 12. For one esteemeth one day above another; another esteemeth every day alike. Let each be fully assured in his own mind. He who regardeth the day, regardeth it to the Lord. And he who eateth, eateth to the Lord, for he giveth God thanks; and he who eateth not, to the Lord he eateth not, and giveth God thanks. For none of us liveth to himself, and none dieth to himself. For, whether we live, we live to the Lord; and whether we die, we die to the Lord; therefore whether we live or die, we belong to the Lord. For to this end Christ died and lived, that he might exercise lordship over both the dead and the living.

1 Pet. iv. 2. But why dost thou judge thy brother? or why dost thou set at naught thy brother? for we shall all stand at the judgment-seat of God. For, it is written,

Isa. xlv. 23. 'As I live, saith the LORD,

Every knee shall bow to Me,

And every tongue shall give praise to God.'

So, then, each of us will give account of himself to God. Therefore let us not judge each other any more; but resolve this rather, that no one put in a brother's way a stumbling-block, or an occasion to fall.

I know and am persuaded in the Lord Jesus, that there is nothing unclean of itself; but to him who accounteth anything to be unclean, to him it is unclean. For if thy brother suffers hurt by thy food, thou art no longer walking according to love. Destroy not by thy food him for whom Christ died.

1 Cor. viii. 11. Let not, then, your good be evil spoken of; for, the kingdom of God is not eating and drinking, but righteousness, and peace, and joy in the Holy Spirit. For he who in this matter serveth Christ is well pleasing to God, and approved by men. Therefore we follow after the things which make

- 20 for peace, and things whereby we may edify each other. Destroy not for food's sake the work of God. All things indeed are clean; but it is ill for that man whose eating giveth offence. It is good not to eat flesh or to drink wine, or to do anything whereby thy brother stumbleth. The faith which thou hast, have it to thyself before God. Happy is he who judgeth not himself in that which he alloweth. And he who doubteth is condemned if he eat, because he eateth not in faith; for whatsoever is not of faith is sin.

Titus i. 15.

1 John iii. 21.

Heb. xi. 6.

15

- 1 But we who are strong ought to bear the infirmities of the weak, and not to please ourselves. Let each of us please his neighbour for his good to edification; for Christ also pleased not himself; but, as it is written, 'The reproaches of those who reproach Thee have fallen on me.' For whatsoever things were written aforetime were written for our learning, that we through patience and the comfort given by the Scriptures might have hope. Now the God of patience and comfort grant you to be likeminded towards each other according to Christ Jesus; that ye may with one mind and one mouth glorify the God and Father of our Lord Jesus Christ. Wherefore receive ye one another, even as Christ received us to the glory of God.

Psa. lxi. 9.

1 Cor. i. 10.

- 8 For I say that Christ has become a minister of the circumcision for the sake of God's truth, to confirm the promises made to the fathers, and that the Gentiles may glorify God for His mercy, as it is written,

Psa. xviii. 49.

'For this cause I will give thanks to Thee

Among the Gentiles,

And sing praises to Thy name.'

- 10 And again he saith, Deut. xxxii. 43.

'Rejoice, ye Gentiles, with His People.'

- 11 And again, Psa. cxvii. 1.

'Praise the LORD, all ye Gentiles;
And let all the peoples praise Him.'

- 12 And again, Isaiah saith, Isa. xl. 10.

'There shall be the root of Jesse,
And he who ariseth to reign over the Gentiles;
In him shall the Gentiles hope.'

- 13 Now, the God of hope fill you with all joy and peace in Rom. xiv. 17.

believing, that ye may abound in hope, through the power of the Holy Spirit.

Heb. vi. 9. AND I myself also am persuaded concerning you, my 14
brethren, that ye yourselves are full of goodness, filled with
all knowledge, able also to admonish each other. Never- 15
theless, I write the more boldly to you in some degree, as
Eph. iii. 2. one putting you in remembrance, because of the grace given 16
me from God; that I should be a minister of Christ Jesus to
the Gentiles, and so minister the sacred office of the gospel
Isa. lxvi. 20. of God that the offering up of the Gentiles may be made
acceptable, being sanctified by the Holy Spirit.

I have therefore my own ground for glorying through Jesus 17
Christ in things pertaining to God. For I will not pre- 18
sume to speak of any things except those which Christ, to
bring the Gentiles to obedience, wrought through me by
Gal. ii. 8. word and deed, in the power of signs and wonders, in the 19
power of the Holy Spirit; so that from Jerusalem, and
round about unto Illyricum, I have fully preached the gospel
of Christ; yet striving so to preach the gospel, not where 20
Christ was already named, that I might not build upon
Isa. lli. 15. another man's foundation, but as it is written, 21

'They to whom no tidings of him came,
Shall see;
And they who have heard not,
Shall understand.'

1 Thess. ii. 18. And thus I was hindered many times from coming to 22
you. But, now, having no further opening in these parts, 23
and having had for some years a great desire to come to
you, whenever I take my journey into Spain—for I trust 24
to see you as I pass, and to be helped by you on my way
thither, after I have been in some measure satisfied with
your company.

Acts xix. 21 But, for the present, I go to Jerusalem to minister to the 25
saints. For, it pleased those of Macedonia and Achaia (a) 26
to make a certain contribution for the poor among the saints
in Jerusalem. So it pleased them; and they are indebted 27
to them; for if the Gentiles were made partakers of their

(a) Or Greece.

spiritual things, the Gentiles ought also to minister to them in temporal things. 1 Cor. ix. 11.

28 Therefore when I have performed this, and have secured to them this fruit, I will go on through you into Spain. And I am sure that, when I come to you, I shall come in the fulness of the blessing of Christ.

30 Now I beseech you, brethren, by the Lord Jesus Christ, and by the love of the Spirit, that ye strive together with me Col. iv. 3.

31 in your prayers to God for me; that I may be delivered from those in Judæa who are unbelievers; and that my ministration which is for Jerusalem may prove acceptable to the saints; that I may come to you with joy by the will of God, and may together with you be refreshed.

33 Now the God of peace be with you all. Amen. 1 Cor. xiv. 33.

16 I COMMEND to you Phœbe our sister, who is a deaconess of the church which is in Cenchreæ; that ye receive her in the Lord, as becometh saints, and that ye help her in whatsoever business she hath need of you; for she hath been a helper of many, and of myself also.

Phil. ii. 29.

3 Salute Prisca and Aquila, my fellow-workers in Christ Jesus; for they for my life endangered their own necks; unto whom not only I, but also all the churches of the Gentiles, give thanks. Likewise salute the church which is in their house. 1 Cor. xvi. 19.

Salute my well-beloved Epænetus, who is the firstfruits of Asia unto Christ. Salute Mary, for she bestowed much labour on you. Salute Andronicus and Junias, my kinsmen and my fellow-prisoners, for they are distinguished among Gal. i. 22.

8 the apostles, and were in Christ before I was. Salute 9 Ampliatus, my beloved in the Lord. Salute Urbanus, our fellow-worker in Christ, and Stachys my beloved. Salute Apelles, approved in Christ. Salute those who are of the household of Aristobulus. Salute Herodion my kinsman. Salute those who are of the household of Narcissus, who are 12 in the Lord. Salute Tryphæna and Tryphosa, who labour in the Lord. Salute the beloved Persis, for she laboured 13 much in the Lord. Salute Rufus, chosen in the Lord, and 14 his mother and mine. Salute Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brethren who are with them. Eph. i. 4.

| | | |
|-------------------|---|------|
| | Salute Philologus and Julia, Nereus and his sister, and Olympas, and all the saints who are with them. Salute each other with a holy kiss. | 15 |
| 1 Pet. v. 14. | | 16 |
| | All the churches of Christ salute you. | |
| | Now I beseech you, brethren, mark those who cause divisions and offences contrary to the doctrine which ye learned; and avoid them. For such persons serve not our Lord Christ, but their own belly; and by their smooth and plausible speeches beguile the hearts of the innocent. | 17 |
| Matt. xviii. 17. | | 18 |
| | For your obedience has come abroad unto all men. I rejoice therefore over you; yet I would have you wise concerning that which is good, and simple concerning evil. | 19 |
| Rom. i. 8. | | |
| | And the God of peace will bruise Satan under your feet shortly. | 20 |
| Rom. xv. 33. | | |
| | The grace of our Lord Jesus be with you. | (24) |
| | TIMOTHY my fellow-worker, and Lucius and Jason and Sosipater, my kinsmen, salute you. I Tertius, the penman of this letter, salute you in the Lord. Gaius—my host, and of the whole church—saluteth you. Erastus the treasurer of the city and Quartus the brother salute you. | 21 |
| 1 Cor. i. 14. | | 22 |
| Acts xix. 22. | | 23 |
| | Now unto Him who is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which hath been kept in silence through times eternal but now is manifested, and by the Scriptures of the prophets is made known, according to the commandment of the everlasting God, to all the nations for obedience to the faith,—to the only wise God (a), through Jesus Christ, to whom (b) be the glory for ever. Amen. | 25 |
| Eph. iii. 20. | | 26 |
| Eph. i. 9. | | |
| Matt. xxviii. 19. | | |
| Jude 25. | | 27 |

(a) Or to GOD, alone wise.

(b) Some MSS. omit 'to whom.'

THE FIRST EPISTLE TO THE CORINTHIANS

- 1 **P** PAUL, called to be an apostle of Christ Jesus by the will of Acts xxvii. 23.
 2 God, together with Sosthenes our brother, to the church Acts xviii. 17.
 of God which is in Corinth, to those who are sanctified in
 Christ Jesus, called to be saints, with all who in every place 1 Pet. i. 2.
 call upon the name of Jesus Christ our Lord, who is theirs
 3 and ours; grace and peace be to you from God our Father
 and the Lord Jesus Christ.
 4 I THANK God always on your behalf, for the grace of God Rom. i. 8.
 5 which was given you in Christ Jesus; that in every thing
 ye were enriched in him, in all utterance and in all know-
 6 ledge; even as the testimony of Christ was confirmed among
 7 you; so that ye come behind in no gift; waiting for the
 8 revelation of our Lord Jesus Christ; who will also establish Titus ii. 13.
 you unto the end, unblamable in the day of our Lord Jesus
 9 Christ. God is faithful, by whom ye were called into fellow-
 ship with His Son Jesus Christ our Lord.
- 10 NOW I beseech you, brethren, by the name of our Lord
 Jesus Christ, that ye all speak the same thing, and that 2 Cor. xiii. 11.
 there be no divisions among you; but that ye be perfectly
 united in the same mind and in the same judgment.
- 11 For it hath been declared to me of you, my brethren,
 by those who are of the house of Chloe, that there are con-
 12 tentions among you. I mean this, that each of you saith,
 'I am of Paul'; 'And I, of Apollos'; 'And I, of Cephas'; Acts xix. 1.
 'And I, of Christ.'
- 13 Has Christ been divided? was Paul crucified for you? or
 14 were ye baptized into the name of Paul? I give thanks that
 15 I baptized none of you but Crispus and Gaius; lest any one Acts xviii. 8.
 16 should say that ye were baptized into my name. Yet I
 baptized also the household of Stephanas; I know not that I
 baptized any one else.
- 17 For Christ did not send me to baptize, but to preach the
 gospel; not with wisdom of words, lest the cross of Christ 1 Cor. ii. 1.

| | | |
|---------------------------------------|---|----|
| | should be made of no effect. For the message of the cross | 18 |
| | is, to those who are perishing, foolishness; but to us who are | |
| Isa. xxix. 14. | being saved, it is the power of God. For it is written, | 19 |
| | ‘I will destroy the wisdom of the wise, | |
| | And the prudence of the prudent I will reject.’ | |
| Isa. xlv. 25. } Isa. xxxiii. 18. } | Where is the wise man? where is the scholar? where is | 20 |
| Jer. ix. 24. | the disputer of this age? hath not God shown the wisdom of | |
| | the world to be foolish? For since, in the wisdom of God, | 21 |
| | the world by wisdom knew not God, it pleased God by the | |
| | foolishness of the message to save those who believe. For | 22 |
| | Jews demand signs, and Greeks seek wisdom; but we preach a | 23 |
| 1 Cor. i. 18. | crucified Christ, to Jews a stumblingblock, and to Gentiles (a) | |
| | foolishness; but to those who are the called, both Jews | 24 |
| | and Greeks, Christ the power of God and the wisdom of | |
| | God. For the foolishness of God is wiser than men; and | 25 |
| | the weakness of God is stronger than men. For ye see your | 26 |
| Zeph. iii. 12. | calling, brethren, how that not many wise according to the | |
| | flesh, not many mighty, not many noble, are called; but God | 27 |
| | chose the foolish things of the world that He may bring | |
| | to shame the wise; and God chose the weak things of | 28 |
| | the world to shame the things which are mighty; and the | |
| | base things of the world, and the things which are despised, | |
| | God chose, yea, things which are not, that He may bring to | |
| Rom. iii. 27. | naught the things which are; that no flesh should glory in | 29 |
| | God’s presence. But of Him ye are in Christ Jesus, who | 30 |
| | is made unto us wisdom from God; yea, and righteousness, | |
| | and sanctification, and redemption; that, as it is written, | 31 |
| | ‘He who glorieth, let him glory in the Lord.’ | |
| | AND I, brethren, when I came to you declaring to you | 12 |
| | the testimony (b) of God, came not with excellency of speech | 2 |
| | or of wisdom. For I determined not to know any thing | 3 |
| Gal. vi. 14. | among you, except Jesus Christ, and him crucified. And | |
| | I was with you in weakness, and in fear, and in much | 4 |
| | trembling. And my utterance and my preaching were not | |
| | in persuasive words of wisdom, but in demonstration of the | 5 |
| | Spirit and of power; that your faith might not have its | |
| | being in the wisdom of men but in the power of God. | 6 |
| Phil. iii. 16. | Howbeit we speak wisdom among those who are per- | |

(a) Or Greeks.

(b) Or mystery.

fect (a); yet not a wisdom of this age, nor of the rulers of
 7 this age, who come to naught; but we speak a wisdom of Psa. xxxiii. 10.
 God in a mystery, the hidden wisdom, which God fore-
 8 ordained before the ages, unto our glory; which none of
 the rulers of this world hath known; for had they known
 9 it, they would not have crucified the Lord of glory; but, as Isa. lxiv. 4.
 it is written,

‘Things which eye saw not, and ear heard not,
 And which entered not the heart of man,
 Whatsoever things God hath prepared for those who
 love him.’

10 For God revealed them to us by the Spirit; for the Spirit John xvi. 13.
 11 searcheth all things, yea, the deep things of God. For,
 what man knoweth the things of a man, except the spirit of
 man which is within him? even so the things of God none
 12 but the Spirit of God knoweth. Now we received, not the
 spirit of the world, but the Spirit which is from God; that 1 John v. 20.
 we might know the things which were freely given to us by
 13 God; which things also we speak, not in the words which
 human wisdom teacheth, but in those which the Spirit
 14 teacheth; combining spiritual things with spiritual. But the
 natural man receiveth not the things of the Spirit of God,
 for they are foolishness to him, neither can he know them,
 15 because they are spiritually discerned. But the spiritual man Pro. xxviii. 5.
 discerneth all things, yet he himself is discerned by no one.
 16 For ‘who hath known the mind of the Lord, that he may Isa. xl. 13.
 instruct Him?’ But we have the mind of Christ.

3 1 AND I, brethren, could not speak to you as to spiritual
 2 men, but as to men in the flesh, as to babes in Christ. I
 fed you with milk, not with solid food; for hitherto ye were
 3 not able to bear it; neither yet now are ye able; for ye are
 yet carnal. For whereas there are among you envying and
 strife, are ye not carnal and walking after the manner of
 4 men? For while one saith, ‘I am of Paul’; and another, 1 Cor. i. 12.
 ‘I am of Apollos,’ are ye not men?

5 What then is Apollos? and what is Paul? Ministers
 through whom ye believed, even as the Lord gave to every

(a) Or fully grown, i.e. mature Christians (perfect in Christ, Colos-
 sians i. 28).

1 Cor. xv. 10. man? I planted; Apollos watered; but God gave the increase. 6
 John xv. 5. So then neither he who planteth, nor he who watereth, but 7
 Psa. lxi. 12. only God who giveth the increase, is of any moment. Now, 8
 he who planteth and he who watereth are one; but each will 9
 receive his own reward according to his own labour. For we 10
 are God's fellow-workers; ye are God's husbandry, God's 11
 building. According to the grace of God which was given 12
 me, as a wise master-builder I laid a foundation; but 13
 another buildeth thereon. But let each take heed how he 14
 buildeth thereon. For, other foundation can no one lay 15
 than that which is laid, which is Jesus Christ. Now 16
 if any one build upon the foundation, gold, silver, precious 17
 stones, wood, hay, stubble; the work of each will be made 18
 manifest; for the Day will declare it, for it is revealed by 19
 fire; and the fire will prove each man's work, of what sort 20
 it is. If any one's work which he built thereon shall abide, 21
 he will receive a reward. If any one's work be burnt, he 22
 will suffer loss; but he himself will be saved; yet so as 23
 through fire.

1 Cor. vi. 19. Know ye not that ye are a sanctuary of God, and that 16
 the Spirit of God dwelleth in you? If any one destroyeth 17
 the sanctuary of God, God will destroy him; for the 18
 sanctuary of God is holy, which sanctuary ye are.

Pro. xxvi. 12. Let no one deceive himself. If any one among you 18
 thinketh himself to be wise in this world, let him become 19
 Job v. 13. a fool, that he may become wise. For the wisdom of this 20
 world is foolishness with God. For it is written, 'He taketh 21
 Psa. xciv. 11. the wise in their own craftiness;' and again, 'The Lord 22
 knoweth the thoughts of the wise, that they are vain.'

Therefore let no one glory in men. For all things are 21
 yours; Paul, or Apollos, or Cephas, or the world, or life, or 22
 death, or things present, or things to come; all are yours: 23
 and ye are Christ's; and Christ is God's.

Rom. xiv. 8. LET men so account of us as of ministers of Christ, and 1 4
 stewards of the mysteries of God. Moreover it is here re- 2
 quired in stewards, that a man be found faithful. But with 3
 me it is a very small matter that I should be examined by 4
 you or by man's judgment; yea, I examine not my own self.
 For I am not conscious of anything against myself; yet 4
 I am not hereby justified; but he who examineth me is the

- 5 Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then each will have his praise from God. Matt. vii. 1.
Rom. ii. 16.
- 6 Now, these things, brethren, I in a figure transferred to myself and to Apollos for your sakes; that ye might learn by our case not to go beyond the things which are written, that no one of you be puffed up for the one against the other.
- 7 For who maketh thee to differ? and what hast thou which thou didst not receive? now, if thou didst receive it, why James i. 17.
- 8 dost thou glory as if thou hadst not received it? Already ye are filled; already ye are become rich; apart from us ye reigned; yea, and I would ye did reign, that we also might reign with you. For I reckon that God set forth us the apostles last of all, as if doomed to death; for we are made a spectacle to the world, both to angels and to men.
- 10 We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honourable, but we are despised. Even unto this present hour we hunger and thirst, and are naked and are buffeted, and have no certain Rom. viii. 35.
- 12 dwelling-place; yea, we toil, working with our own hands; though reviled, we bless; though persecuted, we endure; Matt. v. 44.
- 13 though defamed, we entreat; we became as the refuse of the world, and as the offscouring of all things, even until now.
- 14 I write not these things to shame you, but to admonish 1 Thess. ii. 11.
- 15 you, as my beloved children. For though ye might have ten thousand instructors in Christ, yet ye have not many fathers; for it is I who, in Christ Jesus, begot you through the gospel. Wherefore I beseech you, become imitators of
- 17 me. For this same cause I sent to you Timothy, who is my beloved and faithful child in the Lord; and he will put you in remembrance of my ways in Christ Jesus, even as I teach everywhere in every church.
- 18 Now, some are puffed up as if I were not coming to you. James iv. 15.
- 19 But I will come to you quickly, if the Lord will, and I shall then know, not the speech of those who are puffed up, but the power; for the kingdom of God is not in word, but in 2 Cor. xiii. 10.
- 21 power. What would ye? that I come to you with a rod? or in love and in the spirit of meekness?

15

IT is everywhere reported that there is fornication among you; and such fornication as there is not even among the Gentiles, that one of you hath his father's wife! And ye are puffed up; and did not rather mourn, so that he who did this deed might be put away from among you.

For I verily, being absent in body but present in spirit, have already, concerning him who thus did this deed, decided in the name of the Lord Jesus, as if I were present—ye and my spirit being gathered together in the power of our Lord Jesus—to deliver such a one to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord.

Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out the old leaven, that ye may be a new lump, according as ye are unleavened. For our passover, Christ, also was sacrificed; therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

I wrote to you in my epistle (a) that ye should not keep company with fornicators; meaning, not so much the fornicators of this world, or its covetous men and extortioners, or idolaters, for then ye would have to go out of the world. But now I am writing to you, not to keep company with any one called a Brother, if he is a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such a one not even to eat. For, is it my work to judge those who are outside? do not ye judge those who are within? But those who are outside, God will judge. Put away from among yourselves that wicked person.

DARE any one of you, having a matter against his fellow, go to law before the unrighteous, and not before the saints? Or know ye not that the saints will judge the world? And if the world is judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels—to say nothing of matters which pertain to this life? If then ye have to judge of matters pertaining to this life, do

(a) Or have written, as in v. 11. But probably *this* was not his first Epistle to the Corinthians.

ye set those to judge who are of little esteem in the church?
 5 I say this to move you to shame. Is it so, that there is not
 a wise person among you, not even one, who will be able to
 6 decide between his brethren? But brother goeth to law with
 7 brother, and that before unbelievers. Now therefore it is
 altogether a defect in you that ye go to law one with another.
 Why do ye not rather suffer wrong? why do ye not rather
 8 let yourselves be robbed? Nay, ye commit wrong and
 robbery, and that to your brethren.

Pro. xx. 22.

9 Or know ye not that the unrighteous will not inherit
 the kingdom of God? Be not deceived; not fornicators, nor
 idolaters, nor adulterers, nor effeminate, nor abusers of them-
 10 selves with men, nor thieves, nor covetous, nor drunkards, nor
 revilers, nor extortioners, will inherit the kingdom of God.
 11 And such were some of you; but ye were washed, but ye
 were sanctified, but ye were justified in the name of the
 Lord Jesus Christ, and by the Spirit of our God.

Gal. v. 19.

12 All things are permitted to me, but all things are not
 expedient; all things are permitted to me, but I will not be
 13 brought under the dominion of any. Foods for the belly, and
 the belly for foods; but God will bring to naught both it
 and then. Now, the body is not for fornication, but for the
 14 Lord; and the Lord for the body. And God raised the Lord,
 15 and will also raise us forth through his power. Know ye
 not that your bodies are members of Christ? shall I then
 take the members of Christ and make them the members of
 16 a harlot? God forbid! What! know ye not that he who
 cleaveth to a harlot is one body with her? for, 'the two,' saith
 17 God, 'shall become one flesh.' But he who cleaveth to the
 18 Lord is one spirit with him. Flee fornication. Every other
 sinful act which a man doeth is outside the body; but he who
 19 committeth fornication sinneth against his own body. Or
 know ye not that your body is a sanctuary of the Holy Spirit
 which is in you, which ye have from God, and that ye are
 20 not your own? For ye were bought with a price; therefore
 glorify God in your body.

1 Cor. ix. 27.

Gen. ii. 24.

Pro. xvi. 25.

1 Cor. vi. 16, 17.

Acts xx. 28.

7 1 NOW concerning the things whereof ye wrote:—It is
 2 good for a man not to touch a woman. Nevertheless, to
 avoid fornication, let every man have his own wife, and

| | | |
|------------------|---|----------------------------------|
| Ex. xxi. 10. | let every woman have her own husband. Let the husband render to the wife what is due; and likewise also the wife to the husband. Over her own body not the wife, but the husband, hath a right; likewise, also, over his own body not the husband, but the wife hath a right. Deprive ye not one the other, unless it be with consent for a time, that ye may give yourselves unto prayer and be together again, lest because of your lack of self-control Satan tempt you. But I say this as a concession, not as a command. But I would that all men were even as I myself am. Yet every one hath his own gift from God, one after this manner, and another after that. But I say to unmarried men and to widows, it is good for them if they abide even as I. But if they cannot control themselves, let them marry; for it is better to marry than to burn. | 3 4 5 6 7 8 9 |
| 1 Thess. iii. 6. | And the married I command, (yet not I, but the Lord): Let not the wife separate from her husband; but if she has been separated let her remain unmarried, or be reconciled to her husband; and let not the husband put away his wife. | 10 11 |
| Mal. ii. 15. | But to the rest I say (not the Lord): If any brother hath a wife who believeth not, and she is pleased to dwell with him, let him not leave her. And a woman who hath a husband who believeth not, if her husband be willing to dwell with her, let her not leave him. For the unbelieving husband has been sanctified in the wife, and the unbelieving wife has been sanctified in the brother; else, were your children unclean; but now they are holy. But if the unbeliever would be separated, let him be separated. A brother or a sister is not under bondage in such cases; but God hath called you in peace. For how knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife? | 12 13 14 15 |
| Rom. xii. 18. | Only, as the Lord hath imparted to each, as God hath called each, so let him walk. And thus I appoint in all the churches. Was any circumcised man called? let him not become uncircumcised. Has any one been called in uncircumcision? let him not be circumcised. Neither circumcision nor uncircumcision, but only the keeping of the commandments of God, is of any moment. Let each abide in the calling wherein he was called. Wast thou called | 16 17 18 19 20 21 |
| 1 Pet. iii. 1. | | |
| Acts xv. 1. | | |
| John xv. 14. | | |

- being a bond-servant? let it not be a care to thee; but if
 22 thou canst become free, prefer to do so (*a*). For he who,
 being a servant, is called in the Lord, is the Lord's freed-
 man; likewise he who, being free, is called, is Christ's
 23 servant. Ye were bought with a price; become not ser- John viii. 36.
 24 vants of men. Brethren, let every one remain with God
 in that state in which he was called.
- 25 Now concerning virgins I have no commandment from the
 Lord; yet I give my judgment, as one who hath obtained
 26 mercy from the Lord to be faithful. I consider therefore that 1 Tim. i. 12.
 this is good because of the present distress; I mean, that
 27 it is good for a man to remain as he is. Art thou bound to a
 wife? seek not to be loosed. Art thou loosed from a wife;
 28 seek not a wife. But even if thou marry, thou hast not sinned; Heb. xiii. 4.
 and if a virgin marry, she hath not sinned. Nevertheless
 such will have trouble in the flesh; but I would spare you.
- 29 But this I say, brethren, the time is shortened, that
 henceforth those who have wives be as if they had none;
 30 and those who weep, as if they wept not; and those who
 rejoice, as if they rejoiced not; and those who buy, as if they
 31 possessed not; and those who use the world, as not using it
 to the full; for, the fashion of this world passeth away. Psa. xxxix. 6.
- 32 But I would have you keep free from care. He who is
 unmarried is careful for the things which belong to the Lord,
 33 how he may please the Lord; but he who hath married is
 careful for the things which are of the world, how he may 1 Tim. v. 5.
 34 please his wife, and he is divided. Both the woman who
 remaineth unmarried and the virgin are careful for the 1 Cor. vii. 11.
 things of the Lord, that they may be holy both in body and
 in spirit; but she who is married is careful for the things
 35 of the world, how she may please her husband. And this Luke x. 40.
 I say for your own profit; not that I may ensnare you, but
 with a view to what is becoming, and that ye may attend
 upon the Lord without distraction.
- 36 But if any one considers that he behaves himself un-
 becomingly towards his virgin, if she is in the flower of
 her age, and need so requires, let him do what he will, he
 37 sinneth not; let her (*b*) marry. But he who standeth fast in

(*a*) Or (possibly) even if thou canst become free, prefer thy state.

(*b*) Gr. them.

his heart, having no necessity, but hath power over his own will, and hath resolved in his heart that he will keep his virgin unmarried, will do well. So then he who giveth her in marriage doeth well; and he who giveth her not in marriage will do better. 38

The wife is bound as long as her husband liveth; but if the husband be dead, she is at liberty to marry whom she will; only in the Lord. But, in my judgment, she is happier if she remain as she is; and I also have, I think, the Spirit of God. 39 40

NOW, concerning things offered to idols, we know that we all have knowledge; knowledge puffeth up, but love edifieth. If any one thinketh that he knoweth any thing, he knoweth it not yet as he ought to know it. But if any one loves God, the same is known by Him. As concerning therefore the eating of those things which are offered to idols, we know that no idol is anything in the world, and that there is no God but one. For though indeed there are that are called gods, whether in heaven or on the earth (as there are gods many and lords many), yet to us there is but one God, the Father, from whom are all things, and we unto Him; and one Lord Jesus Christ, through whom are all things, and we through him. 1 8 2 3 4 5 6

Howbeit there is not in every man that knowledge; but some, from being familiar until now with the idol, eat food as a thing offered to an idol; and their conscience being weak is defiled. But food will not commend us to God; neither, if we eat not, are we the worse; nor, if we eat, are we the better. But take heed lest in any way this liberty of yours become a stumbling-block to the weak. For, if any one see thee who hast knowledge sitting at table in the idol's temple, will not his conscience, if he is weak, be emboldened to eat those things which are offered to idols? for through thy knowledge the weak one perisheth, the brother for whose sake Christ died. But when ye sin so against the brethren, and wound their conscience, weak as it is, ye sin against Christ. Wherefore, if food be a stumbling-block to my brother, I will eat no flesh while the world standeth, lest I make my brother to stumble. 7 8 9 10 11 12 13

9

- 1 AM I not free? am I not an apostle? have I not seen
 2 Jesus our Lord? are ye not my work in the Lord? If I am Acts i. 3.
 not an apostle to others, yet doubtless I am to you; for
 3 ye are the seal of my apostleship in the Lord. This is my
 4 answer to those who question me. Have we not the right to
 5 eat and to drink? Have we not the right to take about with
 us a wife who is a believer? (a) even as the other apostles,
 6 and the Lord's brothers, and Cephas? Or have I only and 2 Thess. iii. 8.
 7 Barnabas not the right to forbear working? Who serveth
 as a soldier at his own charges? Who planteth a vineyard,
 and eateth not the fruit thereof? or who taketh charge of
 a flock, and partaketh not of the milk of the flock?
 8 Say I these things as a man? or saith not the Law the
 9 same also? For, it is written in the Law of Moses, 'Thou Deut. xxv. 4.
 shalt not muzzle an ox which treadeth out the corn.' Is it
 10 for the oxen that God cares? Or saith He it altogether
 for our sakes? For our sakes, no doubt, it was written; for
 he who plougheth ought to plough in hope, and he who
 thresheth to thresh in hope of partaking.
 11 If we sowed unto you spiritual things, is it a great matter Rom. xv. 27.
 12 if we shall reap your carnal things? If in this right over
 you others partake, why not we still more? Nevertheless
 we used not this right; but we suffer all things, lest we
 13 should hinder the gospel of Christ. Know ye not that those
 who minister about sacred things eat of the things from the
 temple? and those who give attendance at the altar are
 14 partakers with the altar? Even so the Lord ordained that Luke x. 7.
 those who preach the gospel should live by the gospel.
 15 Nevertheless I have used none of these things; neither have
 I written these things that it should be so done in my case;
 for it were better for me to die than—but no one shall make
 16 my glorying void. For though I preach the gospel, I have
 nothing whereof to glory, since necessity is laid upon me; for,
 17 alas for me, if I preach not the gospel! For if I do this Jer. i. 17.
 thing willingly, I have a reward; but if against my will, yet I
 18 am entrusted with a stewardship. What is my reward then?
 Verily, that, while I preach the gospel, I may minister the
 gospel without charge, so as not to use to the full my right
 in the gospel.

(a) *Lit. sister.*

Rom. i. 14. For though I was bound to no man, yet I made myself 19
 servant to all, that I might win the more. And to the Jews 20
 I became as a Jew, that I might win Jews; to those who
 are under the Law, as under the Law, that I might win those
 who are under the Law (though not myself under it);
 1 Cor. vii. 22. to those who are without law, as without law, (not being 21
 without law as to God, but under law as to Christ,) that
 I might win those who are without law. To the weak I 22
 became weak, that I might win the weak; I have become
 all things to all men, that I may by all means save some.
 And I do all things for the gospel's sake, that I may be a 23
 fellow-partaker thereof.

Phil. ii. 16. Know ye not that those who run in the race-course, all 24
 indeed run; but one receiveth the prize? So run, that ye
 may obtain. And every one who contendeth in the games 25
 is temperate in all things. Now, they are so, in order to obtain
 a corruptible crown; but we, an incorruptible. I therefore 26
 so run, not as without purpose; I so fight, not as one who
 beats the air; but I keep my body under, and make it 27
 my servant; lest by any means, after having preached to
 others, I should myself prove a castaway (a).

Rom. viii. 13.

FOR, brethren, I would not have you ignorant that 1 10
 all our fathers were under the cloud, and all passed
 Ex. xiii. 21. } through the sea, and were all baptized unto Moses in the 2
 Ex. xiv. 22. } cloud and in the sea, and all ate the same spiritual food, 3
 Ex. xvi. 15. } and all drank the same spiritual drink; for they drank 4
 Ex. xvii. 6. } from a spiritual rock which followed them, and the rock
 Num. xxvi. 64. was Christ; yet with the greater number of them God 5
 was not well pleased; for they were overthrown in the
 wilderness.

Now, in these things they became figures of us, that we 6
 should not lust after evil things, as they also lusted. Be ye 7
 Ex. xxxii. 6. not idolaters, as were some of them; as it is written, 'The 8
 Num. xxv. 1. people sat down to eat and drink, and rose up to play.' Nor
 let us commit fornication; as some of them did—and fell in one 9
 day three and twenty thousand. Nor let us try the Lord (b);
 Psa. cvi. 14. as some of them tried him—and were destroyed by the
 Num. xiv. 2.

(a) Or be rejected. (b) Or (as some ancient authorities have it) Christ.

- 10 serpents. Nor murmur ye; as some of them murmured, and perished by the destroyer.
- 11 Now, these things happened to them by way of figure, and they are written to admonish us, upon whom the ends of the ages have come. Wherefore let him who thinketh he standeth take heed lest he fall. There hath overtaken you no temptation but such as is common to man; and God is faithful, and will not suffer you to be tempted above that which ye are able to bear; but with the temptation will also make the way of escape, that ye may be able to endure.
- 14, 15 Wherefore, my beloved, flee from idolatry. I speak as to wise men; judge ye what I say. 1 John v. 21.
- 16 The cup of blessing which we bless, is it not a communion of the blood of Christ? The bread which we break, is it not a communion of the body of Christ? seeing that we who are many are one bread, one body; for we all partake from that one bread. Consider Israel according to the flesh; have not those who eat the sacrifices communion with the altar? 1 Cor. ix. 13.
- 19 What say I then? that what is offered to idols is anything? or that an idol is anything? Rather I say that the things which they sacrifice, they sacrifice to evil spirits, and not to God; and I would not that ye should have communion with the evil spirits. Ye cannot drink the cup of the Lord and the cup of evil spirits; ye cannot partake at the Lord's table and at the table of evil spirits. Or would we provoke the Lord to jealousy? are we stronger than he? Deut. xxxii. 17.
- 23 All things are permitted, but all things are not expedient; all things are permitted, but all things edify not. Let no one seek his own welfare, but each his fellow's. Deut. xxxii. 21.
- 25 Eat whatsoever is sold in the shambles, asking no questions for conscience' sake; for 'the earth is the LORD's, with the fulness thereof.' If one of those who believe not invite you, and ye be disposed to go; eat whatever is set before you, asking no question for conscience' sake. But if any one say to you, 'This has been offered in sacrifice,' then, for sake of him who showed it and for conscience' sake, eat not of it—I mean not thine own conscience but the other's; for why is my liberty judged by another conscience? If I with thankfulness am a partaker, why am I spoken evil of for that for which I myself give thanks? 1 Cor. xiii. 5.
Psa. xxiv. 1.
1 Cor. viii. 10.
Rom. xiv. 6.

Col. iii. 17. So, whether ye eat or drink, or whatsoever ye do, do all 31
to the glory of God. Give no cause of offence to Jews, 32
or to Greeks, or to the church of God; even as I please 33
all men in all things, not seeking my own profit, but that
of the many, that they may be saved.

Eph. v. 1. Be ye followers of me, even as I also am of Christ.

111

NOW, I praise you, because ye remember me in all things, 2
and hold fast the traditions, even as I delivered them to 3
you. But I would have you know, that the head of every 4
man is Christ; the head of a woman is her husband; and 5
the head of Christ is God. Every man praying or prophesying, 6
having his head covered, dishonoureth his head. But 7
every woman who prayeth or prophesieth with her head
uncovered, dishonoureth her head; for it is even all one 8
as if she were shaven. For if the woman is not covered, let 9
her also be shorn; but if it is a shame for a woman to be 10
shorn or shaven, let her be covered. For a man indeed 11
ought not to cover his head, forasmuch as he is the image 12
and glory of God; but the woman is the glory of the man.
For the man is not from the woman; but the woman from the 13
man. Neither was the man created for the woman's sake; 14
but the woman for the man's. For this cause the woman 15
ought to have a veil (a) on her head because of the angels.
Yet, in the Lord, neither is the woman without the man, 16
nor the man without the woman. For as the woman is
from the man, so also is the man through the woman; but 17
all things are from God. Judge ye among yourselves, is it 18
becoming that a woman pray to God uncovered? doth not
even nature itself teach you, that if a man hath long hair,
it is a shame to him; but that if a woman hath long hair, it
is a glory to her? for her hair is given her for a covering.
But, if any one thinks fit to be contentious, we have no such
custom, nor have the churches of God.

NOW in giving you this charge I praise you not; for you 17
come together not for the better, but for the worse. For, 18
first, I hear that when you come together in assembly,

- there are divisions among you; and in part I believe it.
- 19 For there must be heresies also among you, that so those who are approved may be made manifest among you. Matt. xviii. 7.
- 20 So, when ye meet together, it is not possible to eat the Lord's supper, for, when ye eat, each taketh beforehand his own supper; and one is hungry, and another is drunken. 11eb. xi. 18.
- 21 What? have ye not houses in which to eat and to drink? or do ye despise the church of God, and put to shame those who are in want? What shall I say to you? shall I praise you? In this I praise you not. 2 Pet. ii. 13.
- 22 For I received of the Lord that which also I delivered to you, that the Lord Jesus the same night in which he was betrayed took bread; and when he had given thanks, he broke it, and said, This is my body, which *is given* for you; do this in remembrance of me. Likewise also, when he had supped, he took the cup, saying, This cup is the new covenant in my blood; do this, as often as ye drink *it*, in remembrance of me. 1 Cor. xv. 3.
- 23 For, as often as ye eat this bread and drink the cup, ye show forth the Lord's death till he come. Wherefore, whosoever shall eat the bread or drink the cup of the Lord unworthily, he shall be guilty in respect of the body and the blood of the Lord. But let a man examine himself, and so let him eat of the bread and drink of the cup. For he who eateth and drinketh, eateth and drinketh a judgment to himself, if he discerneth (a) not the body. For this cause many are weak and sickly among you, and many sleep. Luke xxii. 19.
- 30 But if we discerned ourselves, we should not be judged. But when we are judged by the Lord, we are chastened, that we may not be condemned with the world. Rev. xxii. 20.
- 31 Wherefore, my brethren, when ye come together to eat, tarry for each other. If any one hunger, let him eat at home, lest ye come together unto a judgment. And the rest I will set in order when I come. Psa. xxxii. 5.

12

- 1 NOW concerning spiritual gifts, brethren, I would not have you ignorant. Ye know that when ye were Gentiles, ye were led away unto those dumb idols, howsoever ye were led. Wherefore I give you to understand, that no one
- 1 Thess. i. 9.

(a) Or distinguisheth.

speaking in the Spirit of God saith, 'Jesus is accursed'; and that no one can say, 'Jesus is the Lord,' but in the Holy Spirit.

Mark ix. 39.
Rom. xii. 6.

Now, there are diversities of gifts, but there is one same Spirit. And there are diversities of administrations, yet one same Lord. And there are diversities of workings, but it is the same God who worketh all in all.

Eph. iv. 7.

But the manifestation of the Spirit is given to each to profit withal. For to one is given through the Spirit a word of wisdom, and to another, a word of knowledge, according to the same Spirit; to some other, in the same Spirit, faith; and to another, in the one Spirit, gifts of healings; and to another, workings of miracles; and to another, prophecy; and to another, discernings of spirits; to some other, divers kinds of tongues; and to another, interpretation of tongues; but the one and the selfsame Spirit worketh all these things, distributing to each severally as He will.

1 Cor. xii. 6.

John i. 16.

For as the body is one, and has many members, and all the members of the body, being many, are one body: so also is Christ. For in one Spirit we all were baptized into one body, whether Jews or Greeks, whether bond or free, and were all made to drink of one Spirit.

1 Cor. xii. 28.

For the body is not one member, but many. If the foot should say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear should say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where would be the hearing? If the whole body were hearing, where would be the smelling? But, as it is, God set the members each of them in the body, as He willed. Moreover, if they were all one member, where would be the body? But now there are many members, yet but one body.

1 Cor. xii. 11.

Ecc. iv. 9.

But the eye cannot say to the hand, I have no need of thee; nor again the head to the feet, I have no need of you. Nay, much rather, those members of the body which are thought to be the feeble are necessary; and, those members of the body which we think to be less honourable, we surround with more abundant honour; and our uncomely members receive more abundant comeliness; but our comely members have no such need. But God tempered the body together, giving more abundant honour to that part which lacked;

25 that there should be no schism in the body; but that the members should have the same care for each other.
 26 And if one member suffer, all the members suffer with it; if a member be honoured, all the members rejoice with it.
 27 Now ye are the body of Christ, and severally mem- Eph. v. 30.
 28 bers thereof. And God set some in the church—first, apostles, secondly prophets, thirdly teachers; then miracles, then gifts of healing, helps, governments, diversities of
 29 tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? have all gifts of heal-
 30 ing? do all speak with tongues? do all interpret? But Acts ii. 8.
 31 earnestly seek the greater gifts.

13 And moreover I show you a most excellent way.
 1 THOUGH I should speak in the tongues of men and of 2 Cor. xii. 4.
 angels, yet not have love, I have become sounding brass, or 1 Pet. iv. 8.
 2 a clanging cymbal. And though I should have the gift of prophecy, and be acquainted with all mysteries and all know- 1 Cor. xiv. 1.
 ledge; and though I should have all faith so that I could Matt. xvii. 20.
 3 remove mountains, yet not have love, I am nothing. Matt. vi. 1.
 and though I should bestow all my goods to feed the poor, and James ii. 14.
 give my body to be burnt, yet not have love, I am nothing.
 4 Love is long-suffering; love is kind, envieth not; love { Pro. x. 12.
 5 vaunteth not itself, is not puffed up, doth not behave itself { James iii. 16.
 unbecomingly, seeketh not its own, is not easily provoked, Col. ii. 18.
 6 imputeth not evil, rejoiceth not in iniquity, but rejoiceth in 1 Cor. x. 24.
 7 the truth, suffereth all things, believeth all things, hopeth Rom. xiv. 17.
 all things, endureth all things. Rom. i. 32.
 8 Love never faileth; but whether there are prophecies, they will be done away; whether there are tongues, they will cease; whether there is knowledge, it will be done away.
 9, 10 For we know in part, and we prophesy in part. But when that which is perfect has come, that which is in part will
 11 be done away. When I was a child, I spoke as a child, I thought as a child, I reasoned as a child; now that I have
 12 become a man, I have put away childish things. For now 2 Cor. iii. 18.
 we see, by a mirror, darkly; but then, face to face: now I know in part; but then, even as I was known, I shall know { Jer. i. 5.
 in full. { Psa. cxxxix. 1.
 13 But, even so, these three, faith, hope, love, abide; but the Heb. x. 35.
 greatest of these is love.

- 1 Cor. xiii. 2. FOLLOW after love, but earnestly seek spiritual gifts, and especially that ye may prophesy. For he who speaketh in a tongue speaketh not to men, but to God, for no one understandeth him; yet in spirit he speaketh mysteries. But he who prophesieth speaketh to men unto edification, and comfort, and consolation. He who speaketh in a tongue edifieth himself; but he who prophesieth edifieth the church. I would that ye all spoke in tongues, but I would rather that ye prophesied; and greater is he who prophesieth than he who speaketh in tongues, unless he interpret so that the church may receive edification.
- Acts ii. 4. But now, brethren, if I come to you speaking in tongues, what shall I profit you, unless I speak to you by revelation, or by knowledge, or by prophesying or doctrine? Even as when things without life give a sound, whether pipe or harp; unless they give a distinction in the notes, how shall it be known what is piped or harped?
- 1 Cor. xiv. 26. For if the trumpet give an uncertain sound, who shall prepare himself for the battle? So likewise ye, unless ye utter by the tongue speech easy to be understood, how shall it be known what is spoken? for ye will be speaking into the air. There are, it may be, so many kinds of sounds in the world, and nothing is without sound; therefore if I know not the meaning of the sound, I shall be to him who speaketh a foreigner; and he who speaketh will be a foreigner to me.
- Num. x. 9. Even so, inasmuch as ye are earnestly desirous of spiritual gifts, seek that ye may abound to the edification of the church.
- Ps. xix. 3. Wherefore let him who speaketh in a tongue pray that he may interpret. For if I pray in a tongue, my spirit prayeth, but my understanding is unfruitful. What then? I will pray with the spirit, and I will pray with the understanding also; I will sing with the spirit, and I will sing with the understanding also. Since, if thou bless with the spirit, how shall he who filleth the place of the unlearned say the Amen at thy giving of thanks, seeing that he understandeth not what thou sayest? For verily, thou givest thanks well, but the other is not edified. I thank God I speak in tongues more than ye all; yet in the church I would
- 1 Cor. xi. 24.
- John iv. 24.
- Eph. v. 19.

rather speak five words with my understanding, so that I may teach others also, than ten thousand words in a tongue.

- 20 Brethren, be not children in mind; howbeit, in malice, Eph. iv. 14.
 21 be ye babes, but in understanding be grown men! In the Law it is written, 'By men of strange tongues, and by the lips of strangers, I will speak to this people; and not even Isa. xxviii. 11.
 22 thus will they hearken to me, saith the Lord.' Wherefore tongues are for a sign, not to those who believe, but to the unbelieving; but prophesying serveth not for the unbelieving,
 23 but for those who believe. Therefore if the whole church be assembled, and all speak in tongues, and there come in those who are unlearned, or unbelievers, will they not say Acts ii. 13.
 24 that ye are mad? But if all prophesy, and there come in an unbeliever, or one who is unlearned, he is convicted by all, he is examined by all; the secrets of his heart are made manifest; and so, falling down on his face he will worship God, and report that of a truth God is among you.
 26 What then, brethren? when ye come together, each hath a psalm, hath a doctrine, hath a revelation, hath a tongue, hath an interpretation. Let all things be done 1 Cor. xiv. 6.
 27 unto edifying. If any one speak in a tongue, let it be by two, or at the most by three; and that in turn; and let
 28 one interpret; but if there be no interpreter, let him keep silence in the assembly; and let him speak to himself, and to
 29 God. Let the prophets speak by two or by three, and let the 1 Cor. xiv. 39.
 30 rest discern. If any thing be revealed to another who sitteth
 31 by, let the first hold his peace. For ye all can prophesy, one at a time, that all may learn, and all may be encouraged.
 32 Moreover, the spirits of the prophets are subject to the
 33 prophets. For God is a God not of confusion, but of peace.
 34 As in all the churches of the saints, let your women keep Gen. iii. 16.
 silence in the assemblies; for it is not permitted unto them to speak; but let them be in subjection, as also the Law
 35 saith. And if they wish to learn anything, let them ask their own husbands at home; for it is shameful for a woman to speak in assembly.
 36 What! Was it from you that the word of God went 1 Cor. iv. 7.
 37 forth? or came it to you only? If any one considereth himself to be a prophet, or spiritual, let him recognise the

things which I write to you, that they are a commandment of the Lord. But if any one knoweth not, he is not known. 38
Wherefore, my brethren, desire earnestly to prophesy, and 39
forbid not to speak in tongues; but let all things be done 40
decently and in order.

NOW, brethren, I declare to you the gospel which I 1 15
preached to you, which also ye received, and wherein ye
stand; by which also, if ye hold fast the word I preached to 2
you, ye are being saved, unless ye believed in vain. For 3
I delivered to you first of all, that which I also received,
that Christ died for our sins according to the Scriptures;
and that he was buried, and that he was raised on the third 4
day, according to the Scriptures; and that he was seen by 5
Cephas, then by the twelve; afterwards he was seen by more 6
than five hundred brethren at once; of whom the greater
part remain to this present time, but some have fallen asleep.
Afterwards he was seen by James; then by all the apostles. 7
And last of all he was seen by me also, as by the one born out 8
of due time. For I am the least of the apostles, and am 9
not worthy to be called an apostle, because I persecuted the
church of God. But by the grace of God I am what I am; 10
and His grace which was bestowed upon me was not in vain;
but I laboured more abundantly than they all; yet not I, 11
but the grace of God which was with me. Therefore whether
it is I or they, so we preach, and so ye believed.

Now if Christ is preached that he has been raised from 12
the dead, how say some among you that there is no re-
surrection of the dead? But if there is no resurrection of 13
the dead, then Christ has not been raised; and if Christ 14
has not been raised, then our preaching is vain, and your
faith is vain. Yea, and we are found false witnesses as 15
to God; because we testified of God that he raised Christ,
whom he raised not, if it be that the dead are not raised.
For if the dead are not raised, then Christ has not been 16
raised; and if Christ has not been raised, your faith is vain; 17
ye are yet in your sins. Then those also who have fallen 18
asleep in Christ have perished. If all that we have is a hope in 19
Christ during this life, we are of all men the most to be pitied.

But, as it is, Christ has been raised from the dead, the first- 20

- 21 fruits of those who sleep. For since by man came death, Acts xxvi. 23.
 22 by man came also the resurrection of the dead. For as
 in Adam all die, even so in Christ will all be made alive.
- 23 But each in his own order; Christ the firstfruits; afterwards 1 Thess. iv. 15.
 24 those who are Christ's, at his coming. Then cometh the
 end, when he shall deliver up the kingdom to God, even
 the Father; when he shall have abolished all rule and all
- 25 authority and power; for he must reign until he hath put
 26 all enemies under his feet. Death, the last enemy, is
 27 being abolished. For, 'He put all things under his feet'; Psa. cx. 1.
 but when it saith, 'All things are put under him,' it is
 28 manifest that He is excepted who put all things under
 him. And when all things shall be put under him, then shall
 the Son also himself be put under Him who put all things
 under him, that God may be all in all. Psa. viii. 7.
 29 Else what shall they do who are baptized on behalf of the
 dead? If the dead are not raised at all, why then are
 30 men baptized for them? And why stand we in jeopardy
 31 every hour? Brethren, by the glorying in you which I have
 32 in Christ Jesus our Lord, I die daily. If, as men do, I Isa. xxii. 13.
 fought with beasts at Ephesus, what doth it profit me?
 If the dead are not raised, let us eat and drink, for to-morrow
 33 we die. Be not deceived: 'Evil companionships corrupt 1 Cor. v. 6.
 34 good morals.' Awake to righteousness, and sin not; for,
 some have no knowledge of God; I speak this to move you
 to shame.
- 35 But some one may say, How are the dead raised? and Eze. xxxvii. 3.
 with what kind of body do they come?
- 36 Thou foolish one, that which thou sowest is not made
 37 alive, unless it die; and as to that which thou sowest, thou
 sowest not the body which shall be, but bare grain, it may
 38 be of wheat or of some other plant; but God giveth it a Gen. i. 12.
 39 body as He willed, and to each seed a body of its own. All
 flesh is not the same flesh; but there is one flesh of men,
 another flesh of beasts, another of birds, and another of fishes.
- 40 There are also celestial bodies, and bodies terrestrial; but Gen. i. 16.
 the glory of the celestial bodies is of one kind, while that
 41 of the terrestrial is of another. There is one glory of the
 sun, and another glory of the moon, and another glory of
 the stars; for one star differeth from another star in glory. Psa. xix. 4.

Thus also is the resurrection of the dead. It is sown in 42
 corruption, it is raised in incorruption; it is sown in dis- 43
 honour, it is raised in glory; it is sown in weakness, it is
 raised in power; it is sown a natural body, it is raised a 44
 spiritual body. If there is a natural body, there is also a
 spiritual one. And so it is written, The first man Adam 'was 45
 made a living soul'; the last Adam was made a life-giving
 spirit. Howbeit, that was not first which is spiritual, but that 46
 which is natural; afterwards came that which is spiritual.
 The first man was from the earth, earthy; the second man 47
 was from heaven. Such as was the earthy, such also are they 48
 who are earthy; and as is the heavenly, such also are they
 who are heavenly. And as we have borne the image of the 49
 earthy, so also let us bear the image of the heavenly.

Now this I say, brethren, that flesh and blood cannot 50
 inherit the kingdom of God; neither doth corruption in- 51
 herit incorruption. Behold, I tell you a mystery; we shall 52
 not all sleep, but we all shall be changed, in a moment,
 in the twinkling of an eye, at the last trumpet; for the 53
 trumpet will sound, and the dead will be raised incorruptible,
 and we shall be changed. For this corruptible must put on 54
 incorruption, and this mortal must put on immortality. But
 when this corruptible shall have put on incorruption, and 55
 this mortal shall have put on immortality, then will be
 brought to pass the saying which is written, 'Death is 56
 swallowed up into victory.'

O death, where is thy victory? O death, where is thy 57
 sting? The sting of death is sin; and the strength of 58
 sin is the law. But thanks be to God, who giveth us the
 victory through our Lord Jesus Christ! Therefore, my be-
 loved brethren, show yourselves stedfast, unmovable, always
 abounding in the work of the Lord, forasmuch as ye know
 that your labour is not in vain in the Lord.

NOW, concerning the collection for the saints, as I gave 1
 order to the churches of Galatia, even so do ye. Upon the 2
 first day of the week let each of you lay by, and treasure up,
 according as he prospereth; that no collections be made when
 I come. And when I am with you, whomsoever ye shall 3
 approve, them I will send with letters, to take your gift

4 to Jerusalem. And if it be meet that I also go, they shall go with me.

5 Now, I shall come to you, when I have passed through 2 Cor. i. 16.

6 Macedonia; for I intend to pass through it. And it may

be that I shall abide, or even winter with you, that ye may

7 bring me on my journey whithersoever I may go. For I

would not see you merely in passing through; for I hope to

8 tarry with you for a while, if the Lord permit. But I shall

9 tarry at Ephesus until Pentecost. For a great and effectual Rev. iii. 8.

door is opened to me, and there are many adversaries.

10 Now, if Timothy come, see that he be among you without

fear; for he worketh the work of the Lord, as I also do.

11 Therefore let no one despise him; but conduct him forward 3 John 6.

in peace, that he may come to me; for I look for him with

12 the brethren. As touching our brother Apollos, I urged him

greatly to go to you with the brethren, but his desire was not

at all to go now; howbeit he will come to you when he hath

a convenient time.

13 Be wakeful, stand fast in the faith, quit you like men,

14 be strong. Let all that ye do be done in love.

15 Brethren, ye know that the household of Stephanas is the

firstfruits of Achaia, and that they have devoted themselves

16 to minister to the saints; I beseech you that ye submit your-

selves to such, and to every one who helpeth in the work and

laboureth.

17 I am glad of the coming of Stephanas and Fortunatus and

Achaicus; for, that which was lacking on your part, they

18 supplied. For they refreshed my spirit and yours; such, Phil. ii. 30.

therefore, acknowledge.

19 The churches of Asia salute you. Aquila and Prisca,

together with the church which is in their house, salute

20 you heartily in the Lord. All the brethren salute you.

Salute ye one another with a holy kiss.

21, 22 THE salutation of me Paul with my own hand. If any

one loves not the Lord, let him be Anathema (a). Maran-

23, 24 atha (b). The grace of the Lord Jesus be with you. My Eph. vi. 24.

love be with you all in Christ Jesus.

(a) Or Accursed, or devoted to destruction.

(b) Or The Lord cometh (or has come), Or Come, Lord!

THE SECOND EPISTLE TO THE CORINTHIANS

| | | |
|----------------|--|-----------------------|
| 1 Tim. i. 1. | PAUL , an apostle of Christ Jesus by the will of God, and Timothy our brother, to the church of God which is in Corinth, with all the saints who are in all Achaia: Grace to you and peace from God our Father, and from the Lord Jesus Christ. | 1 2 |
| Eph. i. 3. | Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort; who com- forteth us in all our tribulation, that we may be able to comfort those who are in any trouble, through the comfort wherewith we ourselves are comforted by God. For, as the sufferings of Christ abound towards us, so our comfort also aboundeth through Christ. But whether we are afflicted, it is for your consolation and salvation; or whether we are comforted, it is for your consolation, which worketh in the patient enduring of the same sufferings which we also suffer. And our hope in your behalf is stedfast, knowing, that as ye are partakers of the sufferings, so ye will be also of the consolation. | 3 4 5 6 7 |
| Col. i. 24. | We would not have you ignorant, brethren, of our trouble which came to pass in Asia, that we were exceedingly pressed, above our strength, insomuch that we despaired even of life; yea, we had the answer of death in our- selves, that we should not trust in ourselves but in God who raiseth the dead; who delivered us from so great a death, and will deliver; in whom we trust that he will yet deliver us, ye also working together for us by your sup- plication, that for the gift obtained for us by many persons, thanks may be given by many on our behalf. | 8 9 10 11 |
| Rom. viii. 17. | For, our rejoicing is this, the testimony of our conscience, that in holiness and God-given sincerity, not in fleshly wisdom but in the grace of God, we behaved ourselves in the world, and more abundantly towards you. For we write no other things to you than those which ye read or acknow- | 12 13 |

- ledge; and I trust ye will acknowledge them even to the
 14 end; as also ye acknowledged us in part, that we are Phil. iv. 1.
 your glorying, even as ye also will be ours in the Day of our
 Lord Jesus.
 15 And in this confidence I was minded to come to you before,
 16 that ye might have a second benefit, and through you to pass
 into Macedonia, and to come back from Macedonia to you,
 and by you to be set forward on my way towards Judea.
 17 When therefore I was thus minded, did I show levity? or the
 things which I purpose, do I purpose according to the flesh, 2 Cor. x. 2.
 that with me there should be Yea yea, and Nay nay?
 18 But as God is faithful, our message to you is not Yea and
 19 Nay. For the Son of God, Christ Jesus, who was preached Mark i. 1.
 among you by us, even by me and Silvanus and Timothy,
 did not prove to be Yea and Nay; but in him Yea has come
 20 to pass. For all the promises of God have their Yea in him;
 wherefore also through him is the Amen, to the glory of God
 21 through us. Now He who establisheth us with you in Christ Eph. i. 13.
 22 and anointed us, is God; who also sealed us, and gave the
 earnest of the Spirit in our hearts.

- 23 BUT unto my soul I call God as a witness that, to spare
 24 you, I came not again to Corinth. Not that we exercise
 lordship over your faith, but we are helpers of your joy;
 2 for by faith ye stand. But I determined this for myself,
 2 that I would not come again to you with sorrow. For if I 2 Cor. i. 22.
 grieve you, who is there to make me glad but he who is
 3 grieved by me? And I wrote this very thing, lest when I
 came, I should have sorrow from those on whose account I
 ought to rejoice; having confidence in you all, that my joy
 4 is the joy of you all. For out of much affliction and anguish
 of heart I wrote to you with many tears; not that ye 1 Cor. xi. 2.
 should be grieved, but that ye might know the more
 abundant love which I have for you.
 5 But if any one hath caused grief, he hath caused it, not to Gal. iv. 12.
 me, but in part (that I press not too heavily) to you all.
 6 Sufficient to such a one is the punishment inflicted by
 7 the many. So that on the contrary ye ought rather to
 forgive him and comfort him, lest by any means such a one
 8 should be swallowed up by his overmuch grief. Wherefore

I beseech you to assure him of your love. For, to this end 9
 also I wrote, that I might prove you, whether ye are obedient
 in all things. But whom ye forgive in any thing, I also 10
 2 Cor. vii. 15. forgive; for if I have forgiven any thing, I have forgiven it
 for your sakes, in the presence of Christ; lest Satan should get 11
 an advantage over us; for we are not ignorant of his devices.

Now, when I went to Troas to preach the gospel of Christ, 12
 Acts xvi. 8. and a door was opened unto me by the Lord, I had no ease in
 my spirit, because I found not my brother Titus; but taking 13
 my leave of them, I went thence into Macedonia.

BUT, thanks be to God, who always leadeth us in triumph 14
 in Christ, and through us maketh manifest in every place the
 savour of the knowledge of him. For we are to God a sweet 15
 John ix. 39. savour of Christ, in those who are being saved, and in those
 who are perishing; to the one we are a savour from death 16
 unto death; and to the other a savour from life unto life.
 And who is sufficient for these things? For we do not, as 17
 the many, make a base traffic of the word of God; but as
 from sincerity, but as from God in the sight of God, we
 speak in Christ.

DO we begin again to commend ourselves? or need we, as 13
 2 Cor. v. 12. some may, epistles of commendation to you or from you?

YE are our epistle, written in our hearts, known and read 2
 by all men; manifestly declared to be an epistle of Christ; 3
 an epistle set forth through us, written, not with ink, but
 Ex. xxiv. 12. with the Spirit of the Living God; not on tablets of stone,
 but on hearts, even tablets of flesh. And such confidence we 4
 have through Christ towards God; not that of ourselves we 5
 are sufficient to reckon anything as coming from ourselves;
 Matt. xxvi. 28. but our sufficiency is from God; who also made us efficient
 ministers of a new covenant; not of the letter, but of the
 spirit; for the letter killeth, but the spirit giveth life.

Now, if the ministry of death, which was engraven in 7
 letters, on stones, came with glory, so that the children of
 Israel could not stedfastly look upon the face of Moses be-
 cause of the glory of his countenance (which glory was being
 done away); how much rather will the ministry of the Spirit 8

- 9 be with glory? For if the ministry of condemnation is glorious, much more doth the ministry of righteousness excel
 10 in glory. For indeed that which was made glorious hath no glory in this respect, namely, by reason of the glory which
 11 exceedeth. For if that which is being done away came with glory, much more that which abideth is encircled with glory.
 12 Having therefore such a hope, we speak with great freedom; not doing as did Moses, who put a veil over his face
 13 that the children of Israel might not gaze upon the end of that
 14 which was being done away; but their minds were hardened; for until this day there remaineth the same veil at the public reading of the old covenant, as it is not revealed that
 15 it is done away in Christ (*a*). But unto this day, whensoever
 16 Moses is read, a veil lieth upon their heart. Nevertheless whensoever it shall turn to the Lord, the veil is taken away.
 17 Now, the Lord is the Spirit; and where the Spirit of the Lord is, there is liberty. But we all, with unveiled face
 18 receiving as on a mirror the glory of the Lord, are being changed into the same image from glory to glory, even as from the Lord the Spirit.

Rom. v. 20.

Ex. xxxiv. 33.

Rom. xi. 7.

Isa. xxv. 7.

- 4 1 WHEREFORE having this ministry, according as we obtained mercy, we faint not; but have renounced the hidden things of shame, not walking in craftiness, nor corrupting the word of God; but by the manifestation of the truth
 2 commending ourselves to every man's conscience in the sight of God. But if our gospel is veiled, it is veiled in those
 3 who are perishing; in whom the god of this age hath blinded the minds of the unbelieving lest the light of the glorious gospel of Christ, who is the image of God, should shine forth.
 4 For we preach not ourselves, but Christ Jesus the Lord, and ourselves as your servants for Jesus' sake. For God who
 5 said, 'Out of darkness light shall shine,' shone in our hearts, to give us the light of the knowledge of the glory of God in the face of Christ.

2 Cor. ii. 17.

John xii. 31.

Gen. i. 3.

- 7 BUT we have this treasure in earthen vessels, that the surpassing greatness of the power may be God's, and not
 8 from ourselves. We are pressed on every side, yet not

(a) Or the same veil unlifted; which *veil* is taken away in Christ.

Gal. vi. 17. crushed; we are perplexed, but not in despair; persecuted, 9
but not forsaken; cast down, but not destroyed; always 10
bearing about in the body the dying of Jesus, that the life
also of Jesus may be made manifest in our body. For we 11
who are living are continually being delivered unto death for
Jesus' sake, that the life also of Jesus may be made manifest
in our mortal flesh. So then death worketh in us, but life 12
in you.

Psa. cxvi. 10. But having the same spirit of faith, according as it is 13
written, 'I believed, and therefore I spoke,'—we also be-
lieve, and therefore speak; knowing that He who raised the 14
Lord Jesus will raise us also with Jesus, and will present us,
together with you. For, all things are for your sakes, that 15
the grace being increased may abound to the glory of God,
on account of the thanksgiving of the many. Wherefore we 16
faint not; but though our outward man is perishing, yet our
inward man is being renewed day by day. For the light 17
affliction, which is but for a moment, worketh for us a far
more exceeding and eternal weight of glory; since we 18
look not at the things which are seen, but at the things
which are not seen; for the things which are seen are
only for a while; but the things which are not seen are
eternal.

Job iv. 19. FOR we know that though our earthly house of this taber- 1 5
nacle perish, we have a building from God, a house not made
with hands, eternal in heaven. For truly in this tabernacle 2
we groan, earnestly desiring to be clothed upon with our
habitation which is from heaven; if so be that being clothed 3
we shall not be found naked. For we who are in the taber- 4
nacle groan, being burdened, for we would be not unclothed
but clothed upon, that what is mortal may be swallowed up
by life.

Now He who wrought us for this self-same thing is 5
God, who gave us the earnest of the Spirit. Wherefore 6
we are always of good courage, knowing that while we are
at home in the body we are absent from the Lord; (for 7
we walk by faith, not by sight;) yea, we are of good courage, 8
and well pleased rather to be absent from the body and to be
at home with the Lord.

Rom. viii. 24.

- 9 Wherefore also we make it our aim, whether at home or
 10 absent, to be acceptable to him. For we must all be made
 manifest before the judgment-seat of Christ; that each may
 be requited for the things done in the body, according to
 what he did, whether good or bad. Eph. vi. 8.
- 11 Knowing therefore the fear of the Lord, we persuade men; Heb. x. 31.
 but we are made manifest to God, and I trust are made
 12 manifest in your consciences also. We commend not our-
 selves again to you, but give you occasion to glory on our
 behalf, that ye may have something wherewith to answer
 13 those who glory in appearance, and not in heart. For
 whether we were beside ourselves, it was for God; or
 whether we are sober-minded, it is for you.
- 14 For the love of Christ constraineth us; we judging thus: Can. viii. 6.
 15 One died for all, so that they all died; and he died for
 all, that those who live should no longer live unto them-
 selves, but unto him who for their sakes died and was raised.
 16 Wherefore henceforth we know no one according to the flesh;
 yea, though we have known Christ according to the flesh, yet
 17 now we know him so no longer. Therefore if any one is in
 Christ, there is a new creation; old things have passed away;
 behold, they have become new. Isa. xliii. 18.
- 18 And all things are from God, who reconciled us to Him-
 self through Christ, and gave us the ministry of recon-
 19 ciliation; namely, that God in Christ was reconciling the
 world to Himself, not imputing their trespasses to them,
 and hath committed to us the word of reconciliation.
 20 Therefore we are ambassadors on Christ's behalf, as if God
 were beseeching you through us; we, on behalf of Christ,
 21 entreat you, Become reconciled to God. Him who knew not
 sin God made to be sin on our behalf, that we might become
 in him the righteousness of God.
- 6 1 AND we, working together with him, beseech you that ye Isa. xlix. 8.
 2 receive not the grace of God in vain. For He saith,
 'I heard thee in an acceptable time,
 And in a day of salvation I succoured thee.'
 Behold, now is the acceptable time, behold, now is the day
 of salvation.
- 3 We give offence in nothing, so that the ministry may not 1 Cor. x. 32.

- be blamed; but in all things we approve ourselves as ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; in purity, in knowledge, in longsuffering, in kindness, in a holy spirit, in love unfeigned, in the word of truth, in the power of God, by the weapons of righteousness on the right hand and on the left, through glory and dishonour, through evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, yet possessing all things.
- 2 Cor. iv. 2. O ye Corinthians, our mouth is open unto you, our heart is enlarged. Ye are not restricted in us, but ye are restricted in your own affections. Now for a recompense in like kind, (I speak as to my children,) be ye also enlarged.
- John vii. 12. Be not unequally yoked with unbelievers; for what fellowship hath righteousness with lawlessness? Or what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath a believer with an unbeliever? and what agreement hath a sanctuary of God with idols? for we are a sanctuary of the living God; as God said, 'I will dwell in them, and walk in them; and I will be their God, and they shall be My people.' Wherefore, 'Come out from among them, and be ye separate, (saith the Lord,) and touch not the unclean thing'; and 'I will receive you and will be a Father to you, and ye shall be My sons and daughters, saith the Lord Almighty.'
- 2 Cor. vii. 12. }
Isa. lii. 11. }
Jer. xxxi. 9. }
2 Sam. vii. 14. }
2 Cor. vi. 17. Having therefore these promises, dearly beloved, let us cleanse ourselves from all pollution of the flesh and spirit, perfecting holiness in the fear of God.

- RECEIVE us; we wronged no one, we injured no one, we defrauded no one. I speak not this to condemn you; for I have said before, that ye are in our hearts to die with and to live with. Great is my freedom of speech towards you, great is my glorying in you; I am filled with comfort, I exceedingly abound in joy under all our tribula-

5 tion. For, when we had gone to Macedonia our flesh had
no ease; we were troubled on every side; without were
6 fightings, within were fears. Nevertheless God who com-
forteth those who are cast down, comforted us by the
7 coming of Titus, and not by his coming only, but by the 2 Cor. ii. 13.
the comfort wherewith he was comforted in you, when he told us
your earnest longing, your mourning, your fervent mind
towards me; so that I rejoiced the more.

8 For, though I grieved you by my letter, I do not regret
it; though I did regret it, for I perceive that the letter
9 grieved you, but only for a season. Now I rejoice, not that
ye were grieved, but that ye grieved unto repentance; for
ye were grieved in a godly manner, so that ye might receive
10 no loss at our hands. For godly sorrow worketh unto salva- Jer. xxxi. 9.
tion a repentance which bringeth no regret; but the sorrow
11 of the world worketh out death. For, behold, this very fact
that ye were grieved in a godly manner, what earnestness it
wrought in you! yea, what clearing of yourselves! yea, what
Titus iii. 8.
indignation! yea, what fear! yea, what vehement longing!
yea, what zeal! yea, what vindication! In all things ye
12 approved yourselves to be pure in the matter. Wherefore,
though I wrote to you, I did it not for the sake of him who
did the wrong, nor for the sake of him who suffered the 2 Cor. ii. 4.
wrong, but that your earnestness in our behalf might be
made manifest to yourselves in the sight of God.

13 Therefore we have been comforted; and, besides our own
comfort, we rejoiced the more exceedingly for the joy of Titus,
14 because his spirit has been refreshed by you all. For if I Rom. xv. 32.
have gloried in anything to him on your behalf, I have not
been shamed; but as we spoke all things to you in truth,
15 even so our glorying before Titus is found to be truth. And
his inward affection is more abundantly turned towards you,
while he calleth to mind the obedience of you all, how with
16 fear and trembling ye received him. I rejoice that in every 2 Thess. iii. 4.
thing I have confidence in you.

8 **MOREOVER**, brethren, we make known to you the grace
2 of God vouchsafed in the churches of Macedonia; how that in
a great trial of affliction the abundance of their joy and their
3 deep poverty abounded to the riches of their liberality. For Mark xii. 44.

| | | |
|-----------------|--|----|
| | I bear testimony that to their power, yea and beyond their power, they were willing of themselves ; asking of us with much entreaty the grace, even the fellowship in the ministration to the saints. And this they did, not merely as we hoped ; but first they gave their own selves to the Lord and to us by the will of God ; insomuch that we urged Titus, that as he had begun, so he would also complete towards you this grace also. | 4 |
| Acts xi. 29. | | 5 |
| | | 6 |
| 1 Cor. i. 5. | But as ye abound in everything, in faith and utterance and knowledge, and in all earnestness, and in our love to you, see that ye abound in this grace also. I speak not by way of commandment, but to prove, by the earnestness of others, the sincerity of your love also. For ye know the grace of our Lord Jesus Christ, that being rich, he for your sakes became poor, that ye through his poverty might become rich. | 7 |
| 1 Cor. vii. 6. | | 8 |
| | | 9 |
| | And herein I give an opinion ; for this is expedient for you, who were the first to make a beginning a year ago, not only to do, but also to will. But also complete now the doing of it ; that as there was the readiness to will, so there may be also the completion out of that which ye have. For if the readiness is there, it is acceptable according to that which it may have, and not according to that which it hath not. For I mean not that others be eased, and ye burdened ; but by an equality, that now at this time your abundance may meet their want, that their abundance also may meet your want ; that there may be equality ; as it is written, ' He who gathered much had nothing over ; and he who gathered little had no lack.' | 10 |
| 1 Tim. vi. 19. | | 11 |
| | | 12 |
| Luke xxi. 3. | | 13 |
| | | 14 |
| | | 15 |
| Ex. xvi. 18. | | |
| | But thanks be to God, who putteth the same earnest care for you into the heart of Titus. For indeed he not only accepted the exhortation ; but being more earnest, of his own accord he departed unto you. And we sent with him the brother whose praise in the gospel is throughout all the churches ; and not only so, but he was also chosen by the churches as our fellow-traveller for this gift, which is administered by us to show the glory of the Lord himself, and our readiness ; we taking heed to this, that no one should blame us in the matter of this bounty which is ministered by us ; for we study to act honourably not only in the sight of the Lord, | 16 |
| 2 Cor. viii. 6. | | 17 |
| | | 18 |
| 1 Cor. xvi. 3. | | 19 |
| | | 20 |
| | | 21 |
| Rom. xii. 17. | | |

22 but also in the sight of men. And we sent with them
our brother, whom we have many times proved diligent in
many matters, but now much more diligent, because of the
23 great confidence which he hath in you. As to Titus, he is
my partner and fellow-helper concerning you; or as to our
brethren, they are the messengers of the churches, the glory
24 of Christ. Wherefore show ye to them, before the churches,
the proof of your love, and of our glorying on your behalf.

1 Tim. i. 18.

2 Cor. vii. 14.

9

1 For concerning the ministering to the saints, it is super-
fluous for me to write to you; for I know your readiness, as
to which I boast of you to the Macedonians, that Achaia
was prepared a year ago; and your zeal hath stirred up very
3 many. Yet I have sent the brethren, lest our boasting of you
in this matter should be in vain; that ye may be prepared,
4 as I said ye were; lest haply if any Macedonians go with me,
and find you unprepared, we (that we say not, ye) should be
5 put to shame through this confidence. Therefore, I thought
it necessary to entreat the brethren that they would go before
to you, and make up beforehand your gift which had pre-
viously been promised, that the same might be ready, as a
matter of bounty, and not of covetousness.

2 Cor. viii. 4.

2 Cor. viii. 24.

6 But as to this, he who soweth sparingly will reap also
sparingly; and he who soweth bountifully will reap also
7 bountifully. Let each do according as he hath determined
in his heart; not grudgingly, or of necessity; for God loveth
8 a cheerful giver. And God is able to make every blessing
abound to you; that ye, always having all sufficiency in all
9 things, may abound to every good work; as it is written,

Psa. xli. 1.

Pro. xxii. 8.

Deut. xv. 10.

1'sa. cxiii. 9.

‘He dispersed abroad;

He gave to the needy;

His righteousness abideth for ever.’

10 Now He who supplieth seed for the sower and bread for
eating, will supply and multiply your sowing, and will in-
11 crease the fruits of your righteousness, ye being enriched in
every thing to all liberality, which worketh out through us
12 thanksgiving to God; for the administration of this service
not only fully supplieth the wants of the saints, but aboundeth
13 also through many thanksgivings to God; while, through the
experience of this ministration, they glorify God for the
obedience of your confession unto the gospel of Christ, and

2 Cor. i. 11.

Matt. v. 16.

for the liberality of your contribution to them, and to all ;
and earnestly long after you with supplication for you, on 14
account of the exceeding grace of God which is upon you.
Thanks be to God for His unspeakable gift. 15

James i. 17.

NOW I Paul myself exhort you by the meekness and 1 10
gentleness of Christ, I who, to your face, am lowly among you,
but being absent am fearless towards you ; yea, I beseech you, 2
that I may not, when present, have to show myself fearless
with the confidence wherewith I count to be bold, against
some who count of us as if we walked according to the flesh.
For though we walk in the flesh, we do not war according to 3
the flesh ; for the weapons of our warfare are not carnal, 4
but mighty for GOD to the casting down of strongholds ;
seeing that we cast down imaginations, and every bulwark 5
which is being raised against the knowledge of God, and
bring every thought into captivity to the obedience of Christ ; 6
and are in readiness to avenge all disobedience, when your
obedience shall be perfected.

Rom. viii. 13.

Eph. vi. 13.

2 Cor. vii. 15.

Ye look on the things which are before your face. If any 7
one trusts in himself that he is Christ's, let him consider
this again with himself, that, as he is Christ's, even so are 8
we. For though I should boast somewhat more of our
authority, which the Lord gave for your edification and
not for casting you down, I should not be ashamed ; I say 9
this, that I may not seem as it were to terrify you by
my letters. For his letters, (it is said,) are weighty and 10
powerful ; but his bodily presence is weak, and his speech
contemptible. Let such a one think this, that, such as we 11
are in word, by letters when we are absent, such will we be
in deed when we are present.

2 Cor. xiii. 2.

2 Cor. iii. 1.

For we dare not judge ourselves, or compare ourselves with 12
some who commend themselves ; but they, measuring them-
selves by themselves, and comparing themselves among
themselves, are not wise. But we will not glory of things 13
beyond our measure, but in proportion to the measure of
the sphere which God allotted to us, a measure to reach
even unto you. For we are not stretching ourselves be- 14
yond our measure, as if we reached not unto you ; for we
advanced as far as to you also in preaching the gospel of

- 15 Christ; not glorying beyond our measure in other men's labours; but having hope that as your faith increaseth, we shall be enlarged abundantly among you in portion to our sphere, so as to preach the gospel to the regions beyond you, and not to glory of things made ready to our hand in another man's sphere. But, 'let him who glorieth, glory in the Lord.' For not he who commendeth himself is approved, but he whom the Lord commendeth.

Rom. xv. 20.

Jer. ix. 24.

11

- 1 WOULD that ye could bear with me in a little foolishness; but, indeed, ye do bear with me. For I am jealous over you with a God-given jealousy; for I espoused you to one husband, that I might present you as a pure virgin to Christ.
- 3 But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds may be corrupted from the simplicity and purity ye owe to Christ. For if indeed he who cometh preacheth another Jesus whom we preached not; or if ye receive a different spirit, which ye received not; or a different gospel, which ye accepted not, ye may well bear with me. For I reckon that I am in no way behind those pre-eminent apostles. Though I am mean in speech, yet I am not in knowledge; but in all things we manifested it towards you among all men.
- 7 Or did I commit an offence in abasing myself that ye may be exalted, in that I preached to you the gospel of God without charge? I robbed other churches, taking wages from them to do you service. And when I was present with you, and was in want, I was burdensome to no one; for that which was wanting to me, the brethren when they came from Macedonia supplied; and in all things I kept and will keep myself from being burdensome to you. As the truth of Christ is in me, this boasting shall not be cut off from me in the regions of Achaia. Wherefore? because I love you not? (God knoweth. But whatever I do and will do, it is that I may cut off the occasion from those who desire an occasion; that they, in what they boast, may be found even as we. For such are false apostles, deceitful workers, fashioning themselves into apostles of Christ. And no wonder; for Satan fashions himself into an angel of

Lev. xxi. 13.

Gal. i. 7.

1 Cor. i. 17.

Acts xviii. 3.

Gal. ii. 4.

light; therefore it is no great thing if his ministers also fashion themselves into ministers of righteousness; whose end will be according to their works. 15

2 Cor. xii. 6.

I say again, let no one think me a fool; but if ye do, yet bear with me as with a fool, that I too may boast myself a little. That which I speak, I speak it not according to the Lord, but as it were foolishly, in this confidence of boasting. Seeing that many boast according to the flesh, I also will boast. For ye bear with fools gladly, seeing that ye yourselves are wise. Ye bear with it, if a man brings you into bondage, if he devours you, if he seizes you, if he exalts himself, if he smites you on the face. 16 17 18 19 20

Phil. iii. 3.

I speak by way of reproach, as if we had been weak. Howbeit whereinsoever any one is bold (I speak foolishly,) I also am bold. Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I. Are they ministers of Christ? (I speak as one beside myself) I am more; in labours more abundantly, in prisons more abundantly, in stripes above measure, in deaths often. From the Jews five times I received forty stripes save one; thrice I was beaten with rods, once I was stoned, thrice I suffered shipwreck, a night and a day I have spent in the deep; in journeyings often, in perils from rivers, in perils from robbers, in perils from my countrymen, in perils from Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in toil and labour, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things which I pass by (a), there is the daily pressure upon me, my anxiety for all the churches. Who is weak, and I am not weak? who stumbleth, and I burn not? 21 22 23 24 25 26 27 28 29

1 Cor. xv. 10.

Acts ix. 16.

Dent. xxv. 3.

Acts xvi. 22. 1

Acts xiv. 19. 1

Acts xiv. 5.

Acts xx. 31. 1

1 Cor. iv. 11. 1

1 Cor. ix. 22.

2 Cor. xii. 5.

Gal. i. 3.

If I must needs glory, I will glory of the things which concern my infirmity. The God and Father of the Lord Jesus, He who is blessed for ever, knoweth that I lie not. 30 31

Acts ix. 24.

Josh. ii. 15.

In Damascus the governor under Aretas the king kept the city of the Damascenes guarded, to take me; and through a window I was let down in a basket by the wall, and escaped his hands. 32 33

(a) Or which are without.

- 12 ¹ I MUST glory. It is not indeed expedient, yet I will come
² to visions and revelations from the Lord. I know a man in
 Christ, such a one as, more than fourteen years ago, (whether
 in the body, I know not, or whether out of the body, I know
 not, God knoweth,) was caught up to the third heaven.
³ And I know such a one, (whether in the body, or out of the
⁴ body, I know not, God knoweth,) that he was caught up
 into Paradise, and heard unspeakable words, which it is
⁵ not lawful for a man to utter. Of such a one I will glory;
 but of myself I will not glory, except in my infirmities.
⁶ For even if I should desire to glory, I should not be a fool,
 for I should speak the truth; but now, lest any one should
 think of me above that which he seeth me to be, or that
 which he heareth from me, and by reason of the exceeding
 greatness of the revelations, I forbear.
⁷ Wherefore, lest I should be exalted above measure, there
 was given to me a thorn for the flesh, (a messenger of Satan,) Luke xliii. 43.
⁸ to buffet me, lest I should be exalted above measure. Con-
 cerning this thing I besought the Lord thrice, that it might
⁹ depart from me. And he hath said to me, 'My grace is suffi-
 cient for thee; for, strength is made perfect in weakness.'
 Most gladly therefore I will rather glory in my infirmities,
¹⁰ that the strength of Christ may rest upon me. Therefore Eze. xxviii. 21.
 for Christ's sake I take pleasure in infirmities, in reproaches,
 in necessities, in persecutions and distresses; for whenever I
 am weak, then I am strong.
¹¹ I have become a fool; ye compelled me to it; for I ought
 to have been commended by you, for in nothing was I
¹² behind the very chief apostles, though I am nothing. Truly 1 Pet. iv. 14.
 the signs of an apostle were wrought among you in all
¹³ patience, by signs, and wonders, and mighty works. For,
 what was it wherein ye were made inferior to the other 2 Cor. xi. 5.
 churches, unless it was that I myself was not burdensome
 to you? Forgive me this wrong!
¹⁴ Lo, this third time I am ready to come to you; and I will
 not be burdensome, for I seek not yours, but you; for the
 children ought not to lay up for the parents, but the parents
¹⁵ for the children. And I will most gladly spend, and be
 wholly spent, for your souls. If I love you more abundantly,
 am I loved the less?

But be it so, that I myself burdened you not; nevertheless being crafty, I caught you with guile. Did I make a gain of you by any of those whom I have sent to you? I exhorted Titus, and with him I sent the brother. Did Titus make a gain of you? walked we not in the same spirit? yea, in the same steps?

All this time ye are thinking that we are excusing ourselves to you. We speak before God in Christ, but all things, dearly beloved, are for your edifying. For I fear that, when I come, I shall not find you such as I would, and that I shall be found by you such as ye would not; that there will be strife, envying, wraths, intrigues, slanderings, whisperings, conceits, tumults; and that, when I come, my God will humble me again before you, and that I may have to bewail many of those who have sinned already and have not repented of the uncleanness and fornication and lasciviousness which they committed.

THIS is the third time I am coming to you. In the mouth of two or three witnesses every word shall be established. I have forewarned, and, as when I was present the second time, so in my absence I now forewarn those who heretofore have sinned, and all others, that if I come again, I will not spare, since ye seek a proof of Christ's speaking by me; for he is not weak towards you, but is powerful among you. For he was even crucified through weakness, yet he liveth through the power of God. For we also are weak in him, yet we shall live with him through the power of God towards you.

Try yourselves whether ye are in the faith; prove your own selves. Or know ye not as to your own selves, that Jesus Christ is in you? unless indeed ye are reprobate. But I trust that ye will know that we are not reprobate. Now we pray to God that ye do no evil; not that we would appear approved, but that ye may do that which is honourable, though we be as if reprobate. For we can do nothing against the truth, but for the truth. For we rejoice whenever we are weak and ye are strong; and for this we pray, even your perfecting. Therefore I write these things being absent, lest being present I should use sharpness,

according to the authority which the Lord gave me for building up, and not for casting down.

- 11 FINALLY, brethren, farewell. Be perfected, be of good
comfort, be of one mind, live in peace; and the God of love Rom. xii. 16.
12 and peace will be with you. Greet one another with a holy
13 kiss. All the saints salute you.
14 The grace of the Lord Jesus Christ, and the love of God, Rom. xvi. 24.
and the communion of the Holy Spirit be with you all.

THE EPISTLE TO THE GALATIANS

| | | |
|---------------|--|------------------------|
| Acts ix. 6. | PAUL , an apostle (not from men, neither through man, but through Jesus Christ and God the Father who raised him from the dead), and all the brethren who are with me, to the churches of Galatia :— | 1 2 |
| John x. 17. | Grace be to you and peace from God our Father ; and from the Lord Jesus Christ, who gave himself for our sins, that he might deliver us from this present evil age, according to the will of our God and Father; to whom be glory for ever. Amen. | 3 4 5 |
| 2 Cor. xi. 4. | I marvel that ye are so soon falling away from Him who called you in the grace of Christ, falling away unto a different gospel—which is no new gospel; only there are some who trouble you and would pervert the gospel of Christ. But, if even we, or an angel from heaven, should preach to you any other gospel than that which we preached to you, let such be accursed. As we have said before, so I say now again, If any one preach to you any other gospel than that which ye received, let him be accursed. For am I now conciliating men, or God? or do I seek to please men? If I were still pleasing men, I should not be the servant of Christ. | 6 7 8 9 10 |
| Deut. iv. 2. | For I make known to you, brethren, that the gospel which was preached by me is not according to man. For neither did I receive it from man, nor was I taught it, except by revelation from Jesus Christ. For ye have heard of my manner of life in time past in the Jews' religion (a), how that beyond measure I persecuted the church of God, and made havoc of it; and advanced in the Jews' religion (a) above many of my own age in my own nation, being more exceedingly zealous of the traditions of my fathers. But when He— | 11 12 13 14 |
| Eph. iii. 3. | who, from my mother's womb, set me apart and called me by His grace—was pleased to reveal His Son in me that I might preach him among the Gentiles, immediately I consulted not with flesh and blood; neither went I up to Jerusalem to those who were apostles before me; but I went away into Arabia, | 15 16 17 |
| Acts xxii. 3. | | |
| 2 Cor. iv. 6. | | |

- 18 and afterwards returned to Damascus. Then after three years I went up to Jerusalem to visit Cephas (a); and I
 19 abode with him fifteen days. But I saw no other of the
 20 apostles, but only James, the Lord's brother. Now, of the things which I write to you, behold, before God I lie not.
- 21, 22 Afterwards I went into the regions of Syria and Cilicia; and was unknown by face to the churches of Judæa which are
 23 in Christ; they had heard only, that 'he who persecuted us in times past now preacheth the faith of which once he
 24 made havoc.' And they glorified God in me.
- 2 Then, after fourteen years, I again went up to Jerusalem, with Barnabas, taking Titus also with me. And I went up by revelation, and communicated to them the gospel which I preach among the Gentiles; but privately, to those who were of repute, lest by any means I should run or had
 3 run in vain. But not even Titus who was with me, though
 4 a Greek, was compelled to be circumcised; and this because of the false brethren privily brought in; for they came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage. But to them—that the truth of the gospel might continue with you—we, even
 5 for an hour, yielded not submission. But from those who were counted to be somewhat, (whatsoever they were, it maketh no difference to me; God accepteth no man's person;)—I say
 6 that those who were so counted imparted nothing to me; but on the contrary, when they saw that the gospel of the Uncircumcision was committed to me, as that of the Circumcision
 7 was to Peter; (for he who wrought effectually for Peter to the apostleship of the Circumcision, the same wrought also for me towards the Gentiles); and when James, Cephas, and John, who were counted as pillars, perceived the grace bestowed upon me: they gave to me and Barnabas the right hands of fellowship, that we might go to the Gentiles, and they to
 8 the Circumcision. Only they desired that we should remember the poor; which very thing I also was zealous to do.
- 9 But when Cephas came to Antioch, I withstood him to his
 10 face, because he was blameworthy. For until certain persons came from James, he used to eat with the Gentiles; but

Acts ix. 26.

Acts ix. 30.

Acts xv. 2.

Phil. ii. 16.

Acts xv. 1.

Deut. x. 17.

Matt. xvi. 18.

Acts xi. 30.

Acts xi. 3.

(a) *i.e.* Peter.

when they had come, he began to withdraw and to separate himself, fearing those who were of the Circumcision. And the rest of the Jews likewise dissembled with him, insomuch that even Barnabas was carried away with their dissimulation. But when I saw that they walked not uprightly according to the truth of the gospel, I said to Cephas before them all, If thou, who art a Jew, livest as the Gentiles live and not as the Jews do, how is it that thou compellest the Gentiles to live as do the Jews? We who are by nature Jews, and not sinners from among the Gentiles—yet knowing that a man is not justified by works of law but only through faith in Christ Jesus—even we believed on Christ Jesus, that we might be justified by faith in Christ, and not by works of law; for by works of law no flesh will be justified. But if, while seeking to be justified in Christ, we ourselves also were found sinners, is therefore Christ a minister of sin? God forbid. For if I build up again the things which I pulled down, I prove myself a transgressor. For I through law died unto law, that I might live to God. I have been crucified with Christ; and it is no longer I who live, but Christ liveth in me; and the life which I now live in the flesh I live in faith, faith in the Son of God, in him who loved me and gave himself up for me. I do not make void the grace of God; for if righteousness comes through law, then Christ died in vain.

Matt. vii. 26. O THOUGHTLESS (a) Galatians, who bewitched you, you before whose eyes Jesus Christ was shewn forth as crucified?

This only I would learn from you, Received ye the Spirit by works of law? Or by the hearing of faith? Are ye so thoughtless? Having begun in the Spirit, do ye now finish in the flesh? Did ye suffer so many things in vain?—if it be indeed in vain. He therefore who ministereth to you the Spirit, and doeth mighty works among you,—is it by works of law, or by the hearing of faith? Even as 'Abraham believed God, and it was reckoned unto him as righteousness.' Ye perceive, therefore, that those who take their stand upon faith,

(a) Or senseless.

- 8 the same are children of Abraham. And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand unto Abraham, saying, 'In thee shall all the nations be blessed.' So then those who take their stand upon faith are blessed with faithful Abraham. { Gen. xli. 3.
{ Gen. xxii. 18.
- 9
- 10 For as many as take their stand upon works of law are under a curse; for it is written, 'Cursed is every one who continueth not in all things which are written in the book of the Law, to do them.' And that no one is justified by the Law in the sight of God, is evident; for, 'The righteous shall live by faith.' Now the Law takes not its stand upon faith; { Hab. ii. 4.
{ Rom. i. 17.
{ Heb. viii. 38.
- 11
- 12 but, 'He who doeth them shall live in them.' Christ redeemed us from the curse of the Law, having become a curse for us; (for it is written, 'Cursed is every one who is hanged on a tree;') that the blessing on Abraham may in Jesus Christ come on the Gentiles; that we, through faith, may receive the promise of the Spirit. Lev. xviii. 5.
- 13
- 14
- 15 Brethren, I speak after the manner of men: Though it be but a man's covenant, yet if it be confirmed, no one annulleth it, or addeth new conditions. Now, to Abraham and his seed were the promises spoken. He saith not, 'And to seeds,' as of many; but, 'And to thy seed,' as of one, which is Christ. And this I say: A covenant which was confirmed before by God, the Law, which came four hundred and thirty years after, doth not annul, to make the promise of no effect. For, if the inheritance is by the Law, it is no longer by promise; but God hath given it to Abraham by promise. Deut. xxi. 23.
- 16
- 17
- 18
- 19 WHAT then is the Law? Gen. xxii. 18.
- It was added because of transgressions, till the seed to whom the promise was made should come; and it was administered through angels by the hand of a mediator. Ex. xii. 40.
- 20 But, for one, a mediator is not needed; now, God is but one. Acts vii. 53.
Deut. vi. 4.
- 21 Is the Law then against the promises of God?
- God forbid; for, if there had been a law given which could impart life, verily righteousness would have been by the Law. But the Scripture shut up all things under sin, that the promise, by faith in Jesus Christ, might be given to those who believe. Rom. iii. 9.
- 22
- 23

under the Law, shut up unto the faith which was afterwards
to be revealed. So that the Law has been our tutor unto
Christ, that we may be justified by faith. But faith having
come, we are no longer under the tutor. For ye all are
children of God by faith in Christ Jesus; for as many of
you as were baptized into Christ, did put on Christ. There
can be neither Jew nor Greek, neither bond nor free,
neither male nor female; for ye all are one in Christ Jesus.
And if ye are Christ's, then ye are Abraham's seed, heirs
according to the promise.

But I say that the heir, as long as he is a child, differeth in
nothing from a servant, though he is lord of all; but is under
governors and stewards until the time appointed by his father.
Even so we, when we were children, were in bondage under
the rudiments of the world; but when the fulness of the time
had come, God sent forth His Son, born of a woman, born
under the Law, that he might redeem those who were under
the Law, that we might receive the adoption of sons. And
inasmuch as ye are sons, God sent forth into our hearts the
Spirit of his Son, crying, Abba, Father. Wherefore thou art
no longer a servant, but a son; and if a son, then an heir
through God.

NOW, at that time, when ye knew not God, ye served
those who by nature are not gods. But now, that ye know
God, or rather, are known by God, how is it ye are
turning back to the weak and beggarly elements where-
unto ye desire to be again in bondage? Ye are observing
days and months, and seasons and years. I fear for you,
lest by any means I have bestowed labour upon you in
vain.

Brethren, I beseech you, become as I am; for I became as
ye are. Ye did not injure me at all. But ye know that
the first time I preached the gospel to you because of an
infirmity of the flesh. And that which was a trial to you in
my flesh ye despised not, nor rejected; but ye received me as
an angel of God, yea, even as Christ Jesus. Where then is
your congratulation? for I bear you record that, if it had
been possible, ye would have plucked out your eyes and given
them to me. So then have I become your enemy, because I

17 tell you the truth? They zealously seek you, but not honourably; yea, they would exclude you, that ye might
 18 seek them. But in a good cause, it is good to be zealously sought always, and not only when I am present with you,
 19 my children, with whom I travail in birth again until
 20 Christ be formed in you. But I could have wished to be present with you now, and to change my tone; for I am perplexed about you. Rom. x. 2.

21 TELL me, ye who would be under the Law, do ye not hear
 22 the Law? For it is written that Abraham had two sons, { Gen. xxi. 2.
 23 the one by the bondwoman, the other by the freewoman. But { Gen. xxi. 9.
 the son by the bondwoman was born according to the flesh; { Gen. xvi. 15.
 the son by the freewoman was born by virtue of the promise.
 24 And these things may be read as an allegory: For, the women are two covenants—one from mount Sinai, bearing
 25 children unto bondage; this is Hagar; now Hagar stands for mount Sinai in Arabia, and answers to the Jerusalem
 26 which now is, for she is in bondage with her children. But Heb. xii. 22.
 the Jerusalem which is above is free, and she is our mother. Isa. liv. 1.
 27 For it is written,
 ‘Rejoice, thou barren who bearest not;
 Break forth and cry, thou who travailest not;
 For the desolate hath many more children
 Than she who hath a husband.’

28 Now ye, brethren, according to the manner of Isaac, are Gal. iii. 29.
 29 children of promise. But, as at that time he who was born according to the flesh persecuted him who was born according
 30 to the Spirit, even so it is now. But what saith the Scripture?
 ‘Cast out the bondwoman and her son; for the son of the bond- Gen. xxi. 10.
 31 woman shall not be heir with the son of the freewoman.’ So then, brethren, we are children not of a bondwoman, but of the free.

5 1 CHRIST set us free, unto freedom; stand fast therefore, Eph. vi. 14.
 and submit not yourselves again to a yoke of bondage.

2 BEHOLD, I Paul say to you, that if ye be circumcised,
 3 Christ will profit you nothing. For I testify again to every man who receives circumcision, that he is a debtor to do the
 4 whole Law. All ye who seek your justification in the Law, are Rom. ix. 31.

parted from Christ; ye have fallen from grace. For we 5
through the Spirit wait for the hope of righteousness by
faith. For in Christ Jesus neither circumcision nor uncircum- 6
cision, but only faith working through love, is of any avail.

Ye were running well; who hindered you from obeying 7
the truth? This persuasion cometh not from him who calleth 8
Matt. xiii. 33. you. A little leaven leaveneth the whole lump. I have 9, 10
confidence towards you in the Lord, that ye will not be
otherwise minded; but he who troubleth you will have to
bear his judgment, whoever he may be. And I, brethren, 11
Gal. vi. 12. why am I still persecuted, if I am still preaching circum-
cision? In that case, the stumbling-stone of the cross has
been done away! I would that those who unsettle you 12
would even cut themselves off.

For, brethren, ye were called unto liberty; only use not 13
this liberty for an occasion to the flesh, but serve each 14
Lev. xix. 18. other through love. For all the Law is fulfilled in one
sentence, even in this: 'Thou shalt love thy neighbour as
thyself.' But if ye bite and devour each other, take heed 15
that ye be not consumed one of another.

This I say then: Walk by the Spirit (*α*), and ye will not 16
Rom. vii. 21. fulfil the lust of the flesh. For the flesh eagerly opposes
the Spirit, and the Spirit the flesh; for these are hostile
to each other, that ye may not do the things which ye 17
would. But if ye are led by the Spirit, ye are not under the 18
Matt. xv. 10. Law. Now, the works of the flesh are manifest; and they
are these: Fornication, uncleanness, lasciviousness, idolatry, 19
witchcraft, hatreds, variance, emulation, wraths, factions, 20
seditions, heresies, envyings, drunkenness, revellings, and 21
the like; as to which I forewarn you, as I have already
forewarned you, that those who practise such things will 22
Eph. v. 9. not inherit the kingdom of God. But the fruit of the
Spirit is love, joy, peace, longsuffering, kindness, goodness, 23
faithfulness, meekness, self-control; against such there is no 24
law. And those who are of Christ Jesus have crucified the 25
Rom. viii. 4. flesh with its passions and lusts. If we live by the Spirit, 26
let us also walk by the Spirit. Let us not become vain-
glorious, provoking each other, envying each other.

(*α*) Or spiritually.

- 6 1 BRETHREN, even if a man be overtaken in any transgression, ye who are spiritual restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted.
- 2 Bear ye one another's burdens, and so ye will fulfil the law of Christ. Rom. xv. 1.
- 3 For if any one thinks himself to be something, when he is
- 4 nothing, he is deceiving himself. But let every one test his own work, and then he will have his own ground for boasting,
- 5 looking to himself only and not to his neighbour. For every one will have his own load to bear. Prov. xiv. 14.
- 6 Let him who is taught in the word communicate in all
- 7 good things unto him who teacheth. Be not deceived; God is not mocked; for, whatsoever a man soweth that will he
- 8 also reap. For he who soweth to his flesh, will of the flesh reap corruption; but he who soweth to the Spirit Job iv. 8.
- 9 will of the Spirit reap life everlasting. And let us not be weary in well doing; for in due season we shall reap, if
- 10 we faint not. Therefore, as we may have opportunity, let us do good to all, but especially to those who are of the household of faith. Ecc. ix. 10.
- 11 SEE in what large characters I have written to you with
- 12 my own hand. As many as desire to make a fair show in the flesh, would compel you to be circumcised, but it is only
- 13 lest ye should suffer persecution for the cross of Christ. For even those who receive circumcision do not keep the Law; but they desire to have you circumcised that they may glory in your flesh.
- 14 But God forbid that I should glory, save in the cross Gal. ii. 20.
- of our Lord Jesus Christ, by whom the world hath been
- 15 crucified to me, while I am crucified to the world. For neither circumcision nor uncircumcision, but only a new
- 16 creation, is of any moment. And as many as walk by this 2 Cor. v. 17.
- rule, peace and mercy be on them, even upon the Israel of God. Psa. cxxv. 5.
- 17 Henceforth let no one trouble me; for I bear in my body the marks of Jesus.
- 18 Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen. 2 Tim. iv. 22.

THE EPISTLE TO THE EPHESIANS

| | | |
|---------------|--|---|
| | PAUL , an apostle of Christ Jesus by the will of God, to | 1 |
| Rom. i. 7. | the saints who are in Ephesus (<i>a</i>) and are faithful in Christ Jesus. Grace and peace be to you from God our Father and the Lord Jesus Christ. | 2 |
| | BLESSED be the God and Father of our Lord Jesus Christ; He who blessed us with all spiritual blessings in the heavenly places in Christ; according as He chose us in him before the foundation of the world, that we should be holy and without spot before him; having predestined us in love to adoption as sons through Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, which He bestowed graciously on us in the Beloved; in whom we have our redemption through his blood, even the forgiveness of sins, according to the riches of God's grace; wherein He abounded towards us in all wisdom and prudence, in making known to us the mystery of His will, according to His good pleasure which He purposed in him; with a view to the dispensation of the fulness of the seasons, to gather into one in Christ all things, the things in heaven and the things on earth; even in him, in whom also we obtained an inheritance, having been predestined according to the purpose of Him who worketh all things according to the counsel of His own will; that we should be to the praise of His glory, we who before had hoped in Christ. In whom ye also, having heard the word of truth, the gospel of your salvation, and having believed in him, were sealed with the Holy Spirit of promise, who is the earnest of our inheritance unto the redemption of the purchased possession, to the praise of His glory. | 3 4 5 6 7 8 9 10 11 12 13 14 |
| 1 Pet. ii. 9. | | |
| 2 Tim. i. 9. | | |
| Acts xx. 22. | | |
| Rom. x. 17. | | |
| 2 Cor. v. 5. | | |
| | Wherefore I also, having heard of your faith in the Lord Jesus and your love to all the saints, cease not to give thanks for you, making mention of you in my prayers, that the God of our Lord Jesus Christ, the Father of glory, may give you the spirit of wisdom and revelation in the knowledge of Himself; | 15 16 17 |
| John xx. 17. | | |

(*a*) The two most ancient MSS., the *Codex Sinaiticus* and the *Codex Vaticanus*, omit 'in Ephesus.'

- 18 so that, the eyes of your heart being enlightened, ye may know what is the hope of His calling, what are the riches of
 19 the glory of His inheritance in the saints, and what His exceedingly mighty power towards us who believe, according
 20 to that working of the strength of His might, which He hath wrought in Christ, in raising him from the dead, and Acts ii. 24.
 21 setting him at His own right hand in the heavenly places, far above every principality and power, and might and dominion, and every name which is named, not only in this age, but
 22 also in that which is to come; and He put all things in subjection under his feet; and gave him as head over all Psa. viii. 6.
 23 things to the church, which is his body, the fulness of him who filleth all with all.
- 2 1 AND GOD made alive you who were dead through your Eph. ii. 5.
 2 trespasses and sins; wherein in time past ye walked according to the course of this age, according to the prince of the power of the air, the spirit which now worketh in the
 3 children of disobedience; among whom also we all once lived in the lusts of our flesh, fulfilling the inclinations of the flesh and of the mind, and were by nature 1 Pet. iv. 3.
 4 children of wrath, even as the rest;—GOD, I say, being rich in mercy, because of His great love wherewith He loved us,
 5 made us, even when we were dead through our trespasses, John v. 24.
 6 alive together with Christ—by grace ye have been saved—and Rom. iii. 24.
 7 raised us together, and seated us together in the heavenly places in Christ Jesus; that in the ages to come He might show the exceeding riches of His grace in loving-kindness towards
 8 us in Christ Jesus. For by grace ye were saved through Rom. iv. 16.
 9, 10 not of works, lest any one should boast. For we are His workmanship, created in Christ Jesus unto good works, which Eph. i. 4.
 God prepared beforehand that we should walk in them.
- 11 WHEREFORE remember that once ye, the Gentiles in the flesh—called Uncircumcision by that which is called
 12 the Circumcision, made by hands in the flesh—that ye were at that time without Christ, alienated from the common-wealth of Israel, and strangers to the covenants of the promise, having no hope, and without GOD (a), in the world;

Heb. ix. 12. but now in Christ Jesus ye, who at one time were afar 13
 off, have been brought nigh by the blood of Christ. For 14
 Col. ii. 14. he is our peace, he who made both one, and broke down 15
 the middle-wall of partition, having in his flesh put an
 end to the enmity, even the law of commandments in ordi-
 nances; that he might create in himself, of the two, one new 16
 man, so making peace; and might reconcile both unto God in
 one body through the cross, having slain thereby the enmity; 17
 Isa. lvii. 19. and he came and preached glad tidings of peace to you who were 18
 afar off, and peace to those who were nigh. For through him
 Heb. xii. 22. we both have our introduction by one Spirit to the Father.
 Now therefore ye are no longer strangers and sojourners, 19
 but are fellow-citizens with the saints, and of the household
 1 Cor. iii. 9. of God; being built upon the foundation of the apostles and 20
 prophets, Christ Jesus himself being the chief corner-stone;
 in whom fitly framed together, each building growth unto a 21
 1 Pet. ii. 4. sanctuary holy in the Lord; in whom ye also are being built 22
 together, in the Spirit, for a habitation of God.

FOR this cause I Paul the prisoner of Jesus Christ for 1 3
 you Gentiles;—if indeed ye have heard of the dispensa- 2
 Rom. xii. 3. tion of the grace of God which is given me towards 3
 you; how that by revelation was made known to me the 4
 mystery (a); as I have already written briefly, whereby when 5
 ye read ye may understand my knowledge in the mystery of 6
 Matt. xiii. 17. Christ, which in other generations was not made known to 7
 the children of men, as it now hath been revealed to his 8
 holy apostles and prophets by the Spirit; that the Gen- 9
 tiles should be fellow-heirs, and of the same body, and 10
 partakers of the promise in Christ Jesus through the gospel;
 whereof I was made a minister, according to the gift of the 7
 grace of God bestowed on me according to the working of 8
 Eph. i. 10. His power.

To me who am less than the least of all saints was this grace 8
 given, to preach to the Gentiles the unsearchable riches of 9
 Christ; and to enlighten them as to the dispensation of the 10
 mystery which, throughout the ages, has been hidden in God
 who created all things; to the intent that now through the

(a) Or hidden counsel, or secret truth (so elsewhere).

church the manifold wisdom of God might be made known to the principalities and rulers in the heavenly places, according to the eternal purpose which He purposed in Christ Jesus our Lord; in whom we have our freedom and our introduction with confidence, through our faith in him.

Heb. iv. 18.

Wherefore I desire that ye faint not at my tribulations for you, which are your glory.

For this cause I bow my knees to the Father, from whom every family (*a*) in heaven and on earth is named, that He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what are the breadth, and length, and height, and depth, and to know the love of Christ, which passeth knowledge, that ye may be filled unto all the fulness of God.

Phil. iv. 19.

Now, to Him who is able to do in exceeding abundance above all which we ask or think, according to the power which worketh in us, to Him be glory in the church and in Christ Jesus unto all generations, for ever. Amen.

4

I THEREFORE, the prisoner in the Lord, beseech you that ye walk worthily of the calling wherewith ye were called, with all lowliness and meekness, with longsuffering, bearing with one another in love; earnestly seeking to keep the unity of the spirit in the bond of peace. One body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in all.

Matt. xi. 29.

But to each of us the grace was given according to the measure of the gift of Christ. Wherefore *GOD* saith,

Psa. lxxviii. 18.

‘When he ascended up on high,

He led captivity captive,

He gave gifts to men.’

(Now this, ‘he ascended,’ what is it but that he first descended into the lower parts of the earth? He who descended is the same as he who ascended far above all

2 Cor. xii. 2.

- 1 Cor. xii. 28. the heavens, that he might fill all things.) And he gave 11
 some as apostles; some as prophets; some as evangelists;
 some as pastors and teachers; unto the perfecting of the 12
 saints, for the work of ministration, for the edifying of
 the body of Christ; till we all come into the unity of the 13
 faith and of the knowledge of the Son of God, unto a perfect
 man,—unto the measure of the stature of the fulness of
 Christ; that we may be no longer children, tossed to and fro 14
 and carried about with every wind of doctrine, by the artifice
 of men, by cunning craftiness, according to the wiles of
 error; but, holding the truth in love, may grow up in all 15
 things unto him who is the Head, even Christ; from whom 16
 the whole body fitly framed and knit together by that which
 every joint supplieth, bringeth about, with energy according
 to the measure of each member, the increase of the body
 unto the building up of itself in love.
- THIS I say therefore, and charge you in the Lord, that 17
 ye no longer walk even as, in the vanity of their mind,
 Acts xxvi. 18. the Gentiles walk; being in their understanding darkened, 18
 alienated from the life of God through the ignorance that
 is in them, because of the hardness of their hearts; who 19
 being past feeling gave themselves up to lasciviousness, to
 occupy themselves, in their inordinate desire, with all un-
 cleanness. But ye did not so learn Christ; if so be that 20, 21
 Col. iii. 8. ye heard him, and were instructed in him, even as is truth
 in Jesus, to put off, as concerning the former mode of living, 22
 the old self, which becometh corrupt according to the lusts
 of deceit; and to be renewed in the spirit of your mind; and 23, 24
 to put on the new self, which was created according to God
 in righteousness and holiness of truth.
- Wherefore putting away lying, speak ye every one truth 25
 Zec. viii. 16. with his neighbour; for we are members one of another. Be ye 26
 Psal. lv. 4. angry, and sin not; let not the sun go down upon your wrath (a);
 neither give place to the devil. Let him who steals, steal 27, 28
 no more; but rather let him labour, working with his own hands
 the thing which is good, that he may have whereof to give
 Acts xx. 35. to him who needeth. Let no corrupt utterance proceed out of
 your mouths, but whatever is good to edify at need, that it may

(a) Or irritation; Gr. provocation.

- 30 minister grace to the hearers. And grieve not the Holy Spirit of God, in whom ye were sealed unto the day of redemption. Isa. lxxiii. 10.
- 31 Let all bitterness, and wrath, and anger, and clamour, and Col. iii. 8.
- 32 railing, be put away from you, with all malice; but be ye kind to each other, tender-hearted, forgiving each other, even as God also forgave you in Christ.
- 5 1, 2 Be ye therefore followers of God, as beloved children; and walk in love, as Christ also loved you and gave himself for you, an offering and a sacrifice to God for an odour of a sweet smell. John xiii. 34.
- 3 But as becometh saints, let fornication and all uncleanness 1 Cor. vi. 18.
- 4 or covetousness be not so much as named among you; nor filthiness, nor foolish talking nor jesting, which are not fitting; but rather, let there be giving of thanks. For be ye sure of this, that no fornicator, nor unclean person, nor covetous man (that is, an idolater), hath any inheritance in Heb. xiii. 4.
- 6 the kingdom of Christ and of God. Let no one deceive you with empty words; for because of these things the wrath of
- 7 God cometh upon the children of disobedience. Therefore be
- 8 not ye partakers with them. For at one time ye were darkness, but now ye are light in the Lord; walk as children of 1 Thess. v. 5.
- 9 light; (for the fruit of the light is in all goodness and
- 10 righteousness and truth); proving what is acceptable to the
- 11 Lord. And have no fellowship with the unfruitful works of
- 12 darkness, but, rather, reprove them; for it is a shame even to speak of those things which are done by them in secret.
- 13 But all these things when reprov'd are made manifest by the light; for everything that is made manifest is light. John iii. 20.
- 14 Wherefore He saith,
 'Sleeper! awake,
 And arise from the dead,
 And Christ will shine upon thee.'
- 15 Take careful heed, then, how ye walk—not as unwise, but Col. iv. 5.
- 16 as wise; redeeming the time, because the days are evil.
- 17 Wherefore shew not yourselves foolish, but understand what
- 18 the will of the Lord is. And be not drunk with wine, Luke xxi. 34.
- 19 wherein is excess; but be filled with the Spirit; speaking to each other in psalms and hymns and spiritual songs, singing and making melody with your hearts to the Lord;
- 20 giving thanks always for all things to God, even the Father, Isa. lxxiii. 7.

in the name of our Lord Jesus Christ; submitting yourselves 21
to each other in the fear of Christ.

1 Pet. iii. 1.

Wives, submit yourselves unto your own husbands, as to 22
the Lord. For a husband is the head of his wife, even as 23
Christ, being himself the saviour of the body, is the head of
the church. But as the church is subject to Christ, so let 24
the wives be to their husbands in every thing.

Titus iii. 5.

Husbands, love your wives, even as Christ also loved the 25
church and gave himself for it; that he might sanctify it, 26
having cleansed it with the washing of water by the word;
that he might present to himself the church, glorious; not 27
having spot or wrinkle, or any such thing, but so as to be
holy and without blemish. So ought husbands also to love 28
their wives as their own bodies. He who loveth his own
wife loveth himself. For no one ever yet hated his own 29

Gen. ii. 24.

flesh; but he nourisheth and cherisheth it, even as Christ 30, 31
the church: for we are members of his body. For this cause
a man shall leave father and mother, and shall be joined
unto his wife, and the two shall become one flesh. This is 32
a great mystery; but I speak concerning Christ and the
church. Nevertheless, let each of you also severally so love 33
his own wife even as himself; and let the wife see that she
fear her husband.

Ex. xx. 12. }
Deut. v. 16. }

Children, obey your parents, in the Lord; for this is right. 16
Honour thy father and thy mother; which is the first com- 2
mandment with promise; 'that it may be well with thee, 3
and that thou mayest live long on the earth.'

And, ye fathers, provoke not your children to wrath; but 4
bring them up in the discipline and admonition of the
Lord.

1 Pet. ii. 18.

Servants, be obedient to those who are your masters 5
according to the flesh, with fear and trembling, in single- 6
ness of your heart, as to Christ; not with eye-service, as
men-pleasers, but as the servants of Christ, doing the will
of God from the heart; with good will doing service, as to 7
the Lord, and not to men; knowing that whatsoever good 8
thing each doeth, whether he is a servant or free, for it he
will be requited from the Lord.

Deut. x. 17. }
Job xxxiv. 19. }

And, ye masters, deal with them in the same way, forbear- 9
ing threatening; knowing that He who is both their Master

and yours, is in heaven ; and that with Him there is no respect of persons.

Rom. II. 11.

10 HENCEFORTH, be strong in the Lord, and in the power of
11 His might. Put on the whole armour of God (a), that ye
12 may be able to stand against the wiles of the devil. For
we are wrestling, not against flesh and blood, but against
the principalities, against the powers, against the world-
rulers of this darkness, against the spiritual hosts of wicked-
ness in the heavenly regions. Wherefore take unto you the
13 whole armour of God (a), that ye may be able to withstand
in the evil day, and having fully done all, to stand.

14 Stand therefore, having your loins girt about with truth,
15 and having put on the breastplate of righteousness, and
having your feet shod with the preparation of the gospel of
16 peace ; taking up withal the shield of faith, wherewith ye
will be able to quench all the fiery darts of the wicked one ;
17 and take the helmet of salvation, and the sword of the Spirit,
18 (which is the word of God ;) praying at all seasons with all
prayer and supplication in the Spirit, and watching thereunto
19 with all perseverance and entreaty for all the saints ; and for
me, that utterance may be given me, that I may open my
mouth, boldly to make known the mystery of the gospel,
20 for which I am an ambassador in chains, that therein I
may speak boldly, as I ought to speak.

Isa. xi. 5.

1 John vii. 1.

1 John v. 4.

Isa. lix. 17.

Heb. iv. 12.

Luke xviii. 1.

Matt. xxvi. 41.

2 Thess. iii. 1.

Isa. lviii. 1.

21 But that ye also may know my affairs, how I do, Tychicus,
the beloved brother and faithful minister in the Lord, will
22 make known to you all things ; whom I have sent to you for
this very purpose, that ye may know our state, and that he
may comfort your hearts.

Col. iv. 7.

23 Peace be to the brethren, and love with faith, from God
24 the Father, and the Lord Jesus Christ. Grace be with all
those who love our Lord Jesus Christ in sincerity.

1 Pet. v. 14.

(a) Or the panoply of GOD (' panoply ' = the whole equipment of a soldier prepared for battle).

THE EPISTLE TO THE PHILIPPIANS

| | | |
|---------------|--|----|
| | PAUL and Timothy, servants of Christ Jesus, to all the | 1 |
| Acts xvi. 12. | saints in Christ Jesus who are in Philippi, with the | |
| | bishops and deacons; grace to you and peace from God our | 2 |
| | Father, and from the Lord Jesus Christ. | |
| Eph. i. 16. | I THANK my God upon all my remembrance of you | 3 |
| | (always in every prayer of mine for you all making request | 4 |
| | with joy) for your fellowship in the gospel from the first day | 5 |
| | until now; being confident of this very thing, that He who | 6 |
| | began a good work in you will go on perfecting it until | |
| | the day of Christ Jesus; even as it is meet for me to think | 7 |
| | this of you all, because I have you in my heart; inasmuch | |
| Phil. i. 17. | as both in my bonds and in the defence and confirmation of | |
| | the gospel ye all are partakers with me of grace. For God | 8 |
| | is my witness, how greatly I long after you with the tender | |
| | mercies of Christ Jesus. | |
| | And this I pray, that your love may abound yet more | 9 |
| | and more in knowledge and in all perception, that ye may | 10 |
| | approve the things that are excellent; that ye may be sincere | |
| Eph. v. 27. | and stable unto the day of Christ, being filled with the | 11 |
| | fruit of righteousness which is through Jesus Christ unto | |
| | the glory and praise of God. | |
| | BUT I would have you know, brethren, that the things | 12 |
| | which happened to me have tended rather to the further- | |
| | ance of the gospel; so that my bonds were made manifest | 13 |
| | in Christ throughout the prætorian guard (a) and to | |
| | all the rest; and most of the brethren in the Lord, gain- | 14 |
| | ing confidence by my bonds, are much bolder to speak | |
| | the word of God without fear. Some indeed preach Christ | 15 |
| | even from envy and strife; and some also from good will: | |
| | the one part preach Christ from love, knowing that I am | 16 |
| | set for the defence of the gospel; the others from con- | 17 |

(a) *Lit.* in the whole Prætorium.

- tention, not sincerely, intending to stir up affliction for me in my bonds. What then? only that, every way, whether in pretence or in truth, Christ is preached; and
- 19 I therein do rejoice, yea, and will rejoice. For I know that this will turn to my salvation, through your prayer and the supply of the Spirit of Jesus Christ, according to my earnest expectation and hope that in nothing I shall be ashamed, but that with all boldness, as always so now also, Christ will be magnified in my body, whether by life, or by
- 21, 22 death. For to me to live is Christ, and to die is gain; but if this life in the flesh is the outcome of my labour,—indeed, I know not what I would choose. But I am in a strait between the two, having the desire to depart and to be with Christ; for that is far better. Nevertheless, to abide in the flesh is more needful for your sakes. And being confident of this, I know that I shall abide and continue with you all for your progress and joy in the faith; that your rejoicing in me may be more abundant in Christ Jesus through my presence with you again.
- 27 Only let your conduct be worthy of the gospel of Christ; that whether I come and see you, or else be absent, I may hear, concerning your state, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel; and, in nothing terrified by your adversaries; and this is to them an evident token of their perdition, but of your salvation, and that from God. For unto you it hath been granted on behalf of Christ, not only to believe on him, but also to suffer for his sake; having the same conflict which ye saw in me, and now hear to be in me.
- 2 1 THEREFORE if there is any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any tender mercies and pity, fill ye up my joy, that ye be likeminded, having the same love, being of one accord, minding the same thing; doing nothing through strife or through vainglory; but in your lowliness of mind deeming others better than yourselves; aiming, not each for his own interests, but each for the interests of others also.
- 5 Let that mind be in you which was also in Christ Jesus; 6 who, being in the form of God, thought not his equality

Rom. viii. 28.

Rom. v. 5.

Rev. xiv. 13.

2 Cor. v. 8.

Phil. iii. 20.

Isa. li. 7.

Acts v. 41.

2 Cor. xiii. 11.

1 Cor. xiii. 5.

| | | |
|------------------|--|--------|
| Psa. xlii. 6. | with GOD a thing to be clung to; but emptied himself (a), | 7 |
| | taking the form of a servant, being made in the likeness of | |
| Heb. xii. 2. | men; and being found in fashion as a man, he humbled | 8 |
| | himself, and became obedient, unto the death, even the death | |
| Isa. xlv. 23. | of the cross. Wherefore also God highly exalted him, | 9 |
| | and gave him the name which is above every name; that | 10 |
| | in the name of Jesus every knee should bow, of things in | |
| Rom. xiv. 9. | heaven, and things on earth, and things under the earth; | 11 |
| | and that every tongue should confess that Jesus Christ is | |
| | Lord, to the glory of God the Father. | |
| | WHEREFORE, my beloved, as ye always obeyed, not as in | 12 |
| | my presence only but now much more in my absence, work | |
| | out your own salvation, with fear and trembling, for it is | 13 |
| | GOD who worketh in you both to will and to work, for His | |
| | good pleasure. | |
| 1 Cor. x. 10. | Do all things without murmurings and disputings, that ye | 14, 15 |
| | may be blameless and simple, children of God, without spot, | |
| | in the midst of a crooked and perverse generation; among | |
| | whom ye are appearing as light-bearers in the world, holding | 16 |
| | out the word of life; that I may have whereof to glory in the | |
| | day of Christ, that I did not run in vain nor labour in vain. | |
| 2 Tim. iv. 6. | Yea, and if I be offered (b) on the sacrifice and service of | 17 |
| | your faith, I rejoice, and congratulate you all. And, even | 18 |
| | so, rejoice and congratulate me. | |
| | But I hope, in the Lord Jesus, to send Timothy shortly | 19 |
| 1 Thess. iii. 2. | to you, that when I know your state I also may be cheered. | |
| | For I have no man like-minded, so that he will sincerely care | 20 |
| | for your state. For all seek their own, not the things which | 21 |
| | belong to Christ Jesus. But ye know the proof of him, that | 22 |
| | as a son with a father he hath served with me unto the | |
| | gospel. Him therefore I hope to send forthwith, as soon as | 23 |
| | I see how it will go with me. | |
| | But I have confidence in the Lord that I myself also | 24 |
| | shall come shortly. Yet I thought it necessary to send to | 25 |
| Phil. iv. 18. | you Epaphroditus, my brother and companion in labour, and | |
| | fellow-soldier, but your messenger and minister in my need. | |
| | For he longed after you all, and was full of heaviness because | 26 |

(a) Or (A.V.) made himself of no reputation.

(b) Or poured out as a drink-offering.

27 ye had heard that he had been ill. For indeed he was
ill, nigh unto death; but God had pity on him; and not
on him only, but on me also, lest I should have sorrow upon
28 sorrow. I send him therefore the more eagerly, that when
ye see him ye may again rejoice, and that I may be the less
29 sorrowful. Receive him therefore in the Lord with all glad-
ness; and hold such in reputation; because for the work of
30 Christ he drew nigh unto death, hazarding his life, to supply 1 Cor. xvi. 17.
that which was lacking in your service to me.

3 1 FINALLY, my brethren, rejoice in the Lord. To write 1 Thess. v. 16.
the same things to you is not irksome to me, while for you
2 it is safe. Beware of the dogs, beware of the evil workers,
3 beware of the Mutilation. For we are the true Circumcision, Rom. ii. 29.
we who worship by the Spirit of God, and glory in Christ
Jesus, and have no confidence in the flesh.
4 Though I might have confidence even in the flesh. If any
other thinketh he may have confidence in the flesh, I have
5 more; circumcised on the eighth day, of the stock of Israel, Acts xxiii. 6.
6 of the tribe of Benjamin, a Hebrew born of Hebrews; con-
cerning the Law, a Pharisee; concerning zeal, a persecutor
of the church; concerning the righteousness which is in
7 the Law, shewn to be blameless. But what things were
8 gain to me, those, for Christ's sake, I counted loss. Yea,
doubtless, and I count all things loss for the excellency of
the knowledge of Christ Jesus my Lord; for whom I have
suffered the loss of all things, and count them but filth,
9 so that I may win Christ, and be found in him, not having
as my righteousness that which is from the Law, but that
which is through faith in Christ, the righteousness which is
10 from God, resting upon faith; that I may know him, and
the power of his resurrection, and the fellowship of his 1 Pet. iv. 13.
11 sufferings, being conformed to his death, if by any means I
may attain to the resurrection from the dead.
12 Not that I have already obtained, or am already perfected;
but I follow after, if only I may lay hold of that for which
13 also I was laid hold of by Christ Jesus. Brethren, I
count not myself to have yet laid hold. But one thing I
do—forgetting those things which are behind, and reaching
14 forth unto those things which are in front, I follow on 1 Cor. ix. 10.

1 Cor. ii. 6. towards the goal unto the prize of God's heavenward calling
in Christ Jesus. Let us therefore, as many as are perfect (a), 15
be thus minded; and if in any thing ye be otherwise
Gal. vi. 16. minded, God will reveal this also to you. Only, whereunto 16
we have already attained, let us walk in the same path.

Brethren, become, one and all, imitators of me, and mark 17
those who are walking according to the example we give you.
Gal. i. 7. For many walk, of whom I told you often and now tell 18
you even weeping, that they are the enemies of the cross
of Christ; their end is destruction, their god is their belly, 19
their glory is in their shame, they mind earthly things. For 20
Eph. ii. 6. our citizenship is in heaven; whence also we look for, as
a Saviour, the Lord Jesus Christ; who will refashion the 21
1 Cor. xv. 43. body of our humiliation that it may be conformed to the
body of his glory, according to the working whereby he is
able even to subdue all things to himself.

Therefore, my brethren dearly beloved and longed for, my 14
joy and crown, stand fast thus in the Lord, my dearly beloved.

I BESEECH Euodia, and I beseech Syntyche, to be of the 2
same mind in the Lord. Yea, I entreat thee also, true yoke- 3
fellow, help these women, for they laboured with me in
the gospel, with Clement also and the rest of my fellow-
workers whose names are in the Book of Life.

Phil. iii. 1. Rejoice in the Lord always; again I will say, Rejoice. 4
Let your moderation (b) be known to all men. The Lord is at 5
hand; be not anxious about any thing; but in every thing by 6
prayer and supplication with thanksgiving let your petitions
Psa. cxlv. 18. be made known to God. And the peace of God, which passeth 7
all understanding, will keep guard over your hearts and
thoughts in Christ Jesus.

Eph. iv. 25. Finally, brethren, whatsoever things are true, whatsoever 8
things are honourable, whatsoever things are righteous,
whatsoever things are pure, whatsoever things are lovely,
whatsoever things are of good report, whatever virtue there
is, whatever praise there is, think of these things. Those 9
things which ye learned and received, and heard and saw
Heb. xiii. 20. in me, practise; and the God of peace will be with you.

(a) Or are full-grown.

(b) Or forbearance.

- 10 BUT I rejoiced in the Lord greatly, that now at last
 your care of me hath revived; and indeed it was in your 2 Cor. xi. 9.
 11 mind, but ye lacked opportunity. Not that I speak in re-
 spect of want; for I have learned, in whatsoever state I am,
 12 therein to be content. I know both how to be abased, and I
 know how to abound; in everything and in all things I pos-
 sess the secret both to be satisfied and to be hungry, both
 13 to abound and to suffer need. I can do all things in him 2 Cor. xii. 9.
 14 who strengtheneth me. Notwithstanding, ye did well, that
 15 ye communicated with me in my affliction. And ye your-
 selves also, O Philippians, know that at the beginning of
 the gospel, when I departed from Macedonia, no church
 communicated with me in the matter of giving and re- 2 Cor. xi. 9.
 16 ceiving but ye only; for, even when I was in Thessalonica,
 17 ye sent once, yea, twice, to relieve my need. Not that I
 seek the gift; but I seek fruit that may increase to your
 18 account. But I have everything, and abound; I am full,
 having received of Epaphroditus the things which were sent
 from you, an odour of a sweet perfume, a sacrifice acceptable, Heb. xiii. 16.
 19 well-pleasing to God. But my God will supply all your need,
 according to His riches in glory, in Christ Jesus.
 20 Now unto God, even our Father, be glory for ever. Amen. Rom. xvi. 27.
- 21 SALUTE in Christ Jesus every saint. The brethren who
 22 are with me salute you. All the saints, especially those who
 are of Cæsar's household, salute you.
 23 The grace of the Lord Jesus Christ be with your spirit.

THE EPISTLE TO THE COLOSSIANS

| | | |
|----------------|--|---|
| Eph. i. 1. | PAUL , an apostle of Christ Jesus by the will of God, and Timothy our brother, to the saints and faithful brethren in Christ who are in Colossæ; grace to you and peace from God our Father. | 1 2 |
| Eph. i. 16. | WE give thanks to God, Father of our Lord Jesus Christ—praying always for you, since we heard of your faith in the Lord Jesus, and of the love which ye have to all the saints—for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel, which is come to you; even as it is also bringing forth fruit and increasing in all the world; as it doth also in you since the day ye heard and knew the grace of God in truth; even as ye learned from Epaphras our beloved fellow-servant, who is a faithful minister of Christ on your behalf, who also declared to us your love in the Spirit. | 3 4 5 6 7 8 |
| Rom. xv. 13. | For this cause we also, from the day we heard of it, have not ceased to pray and to desire for you, that ye may be filled with the knowledge of God's will in all wisdom and spiritual understanding; that ye may walk worthily of the Lord so as to please him in all things, being fruitful in every good work, and increasing by the knowledge of God; being strengthened with all might, according to His glorious power, unto all patience and longsuffering; with joyfulness giving thanks to the Father, who fitted you to be partakers of the inheritance of the saints in light; who delivered us out of the power of darkness, and translated us into the kingdom of the Son of His love; in whom we have our redemption, even the forgiveness of our sins; who is the image of the invisible God, the firstborn of all creation; for in him were created all things visible and invisible, in heaven and on earth, thrones, or dominions, or principalities, or powers; all things have been created through him and unto him; and he is before all things, and in him all things | 9 10 11 12 13 14 15 16 17 |
| 1-sa. xlv. 21. | | |
| 1 Pet. ii. 9. | | |
| Heb. i. 3. | | |
| John i. 1. | | |

18 consist (a). And he is the head of the body, the church ;
 as he is the beginning, the firstborn from the dead ; that in Eph. v. 23.
 19 all things he may have the pre-eminence. For all the Ful-
 20 ness was pleased to dwell in him ; and to reconcile through
 him all things to himself, having made peace through the Eph. ii. 14.
 blood of his cross ; through him, I say, whether things on
 the earth, or things in heaven.

21 And you, who were at one time aliens and enemies in your
 22 mind in wicked works, yet now he hath reconciled in the Jude 24.
 body of his flesh through his death, to present you holy and
 23 without spot and unreprouable in his sight, provided that ye Heb. x. 38.
 continue in the faith, grounded and stedfast, and not moved
 away from the hope of the gospel which ye heard, which
 was preached in all creation under the heavens ; of which I
 24 Paul was made a minister. Now I rejoice in my suffer-
 ings for you. And that which is lacking in the afflictions of
 Christ I fill up in my flesh, for the sake of his body, which Phil. iii. 10.
 25 is the church, whereof I was made a minister, according
 to the dispensation of God which was given me for you,
 26 fully to preach the word of God ; even the mystery which
 throughout the ages and the generations has been hidden, but
 27 now is made manifest to His saints ; to whom God willed to
 make known what, among the Gentiles, are the riches of the
 glory of this mystery, which is Christ in you the hope of 1 Tim. i. 1.
 28 glory ; whom we preach, warning every man, and teaching
 every man with all wisdom, that we may present every man
 29 perfect in Christ ; whereunto I also labour, striving according
 to the working of Him who worketh in me mightily.

2 1 For I would that ye knew how great a conflict I have for
 you and those in Laodicea, and as many as have not seen Rev. iii. 14.
 2 my face in the flesh ; that their hearts may be comforted,
 being knit together in love, and unto all the riches of the
 full assurance of understanding, unto the knowledge of the
 3 mystery of God, even Christ, in whom are hidden all the
 4 treasures of wisdom and knowledge. This I say, lest any
 5 one should beguile you with enticing words. For though I am
 absent in the flesh, yet I am with you in the spirit, rejoicing
 and beholding your order and the steadfastness of your faith in
 Christ.

(a) Or come (or hold) together, or stand in order.

- 1 John II. 6. Therefore as ye received Jesus Christ the Lord, so walk ye in him; rooted and built up in him, and established in the faith, as ye were taught, abounding in thanksgiving. 6 7
- Rom. xvi. 17. Beware lest any one make a prey of you through his philosophy and vain deceit, according to the tradition of men, according to the principles of the world, and not according to Christ. For in him dwelleth all the fulness of the Godhead bodily. And ye have your fulness in him, who is the head of all rule and authority; in whom also ye were circumcised with a circumcision not made with hands, in putting off the body of the flesh, in the circumcision which is of Christ; having been buried with him in baptism, wherein also ye were raised with him through faith in the working of God, who raised him from the dead. And you, being dead by reason of your trespasses and the uncircumcision of your flesh, *God* made alive together with him; having forgiven us all our trespasses, having blotted out the handwriting of ordinances which was against us, which was contrary to us; yea, *Christ* hath taken it out of the way, nailing it to the cross; and having cast off from himself (a) the principalities and powers, he made a show of them openly, triumphing over them thereon. 8 9 10 11 12 13 14 15
- Psa. lxxviii. 18. Therefore let no one judge you in the matter of eating and drinking, or in respect of a feast or new moon or Sabbath; which are a shadow of things to come; but the substance is Christ's. Let no one defraud you of your reward by taking delight in humility and in worshipping of angels, taking his stand upon things which he hath seen, vainly puffed up by his carnal mind, and not holding fast the Head, from whom all the body, nourished and knit together by its joints and bands, increaseth with the increase of God. 16 17 18 19
- Eph. iv. 15. If with Christ ye died to the principles of the world, 20 why, as if ye were still living in the world, do ye subject yourselves to ordinances, 'Handle not; Taste not; Touch not'—things which are all destined to perish in the using 21 22 —according to the commands and doctrines of men? Which 23 things have indeed a show of wisdom in self-imposed service,

(a) Or stripped himself of.

- and humiliation, and disregard of the body, yet are not of any value against indulgence of the flesh.
- 3 1 If, then, ye were raised with Christ, seek those things which are above, where Christ is, seated at the right hand of God. Set your mind on the things above, not on the things upon the earth. For ye died, and your life is hid with Christ in God. When Christ, who is our life, shall be manifested, then ye also will be manifested with him in glory. Put to death therefore the members which are upon the earth : fornication, uncleanness, evil passion, wicked desire, and covetousness, which is idolatry ; on account of which things the wrath of God cometh ; in which ye also walked at one time, when ye lived in them. But now put away all these—anger, wrath, malice, blasphemy, filthy communication out of your mouth ; lie not one to another ; seeing that ye have cast off the old self with its practices, and have put on the new, which is being renewed to full knowledge, according to the image of Him who created him ; where there is not Greek or Jew, circumcision or uncircumcision, barbarian, Scythian, bond or free ; but Christ is all things, and in all things.
- 12 Put on therefore, as God's elect, holy and beloved, tender mercy, kindness, lowliness, meekness, longsuffering ; forbearing each other, and forgiving each other, if any one have cause of complaint against any ; even as the Lord forgave you, so also do ye. And over all these things put on love, which is the bond of perfectness. And let the peace of Christ rule in your hearts, to which also ye are called in one body, and be ye thankful. Let the word of Christ dwell in you richly ; in all wisdom teach and admonish each other in psalms, hymns, spiritual songs ; sing to God with grace in your hearts. And whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through him.
- 18 Wives, submit yourselves to your husbands, as is fitting in the Lord. Eph. v. 22.
- 19 Husbands, love your wives, and be not bitter against them.
- 20 Children, obey your parents in all things ; for this is commendable in the Lord. Eph. vi. 1.

Col. ii. 12.

1 John ii. 15.

Rom. viii. 13.

Titus iii. 3.

Eph. iv. 23.

Mark vi. 25.

Psa. cxix. 11.

Fathers, provoke not your children, lest they be discouraged. 21
 Servants, obey in all things your masters according to the 22
 flesh; not with eye-service, as men-pleasers, but in single-
 ness of heart, fearing the Lord. Whatsoever ye do, do it 23
 heartily, as to the Lord and not to men; knowing that of the 24
 LORD ye will receive the recompense of the inheritance; ye
 are serving the Lord Christ. For he who doeth wrong, will 25
 be requited for the wrong that he hath done; and there is
 no respect of persons.

Deut. x. 17. }
 Job xxxiv. 19. }

Masters, give your servants that which is just and fair; 14
 knowing that ye also have a Master in heaven.

Luke xviii. 1.

BE persevering in prayer, watching therein with thanks- 2
 giving; at the same time praying also for us, that God may 3
 open unto us a door of utterance, to speak the mystery of
 Christ, for which I am also in bonds, that I may make it 4
 manifest even as I ought to speak.

Psa. xc. 12.

Walk in wisdom towards those who are outside, redeeming 5
 the time. Let your utterance be always with grace, seasoned 6
 with salt, that ye may know how ye ought to answer every
 one.

Eph. vi. 21.

TYCHICUS, the beloved brother and faithful minister and 7
 fellow-servant in the Lord, will make known to you all that
 concerns me; I am sending him to you for this very purpose, 8
 that ye may know how we fare, and that he may comfort
 your hearts; together with Onesimus, the faithful and be- 9
 loved brother, who is one of you. They will make known to
 you all things which are done here.

Phile. 10.

Aristarchus my fellow-prisoner saluteth you, and so do 10
 Mark, Barnabas's cousin (touching whom ye received direc-
 tions; if he come to you, receive him;) and Jesus, who is 11
 called Justus. These are of the Circumcision; and these only
 have been my fellow-workers unto the kingdom of God,
 men who proved a comfort to me. Epaphras, who is one 12
 of you, a servant of Christ Jesus, saluteth you, always
 wrestling for you in his prayers, that ye may stand perfect
 and fully assured in all the will of God. For I bear him 13
 record that he bestoweth much labour on you, and on those
 in Laodicea, and on those in Hierapolis. Luke, the beloved 14
 physician, and Demas, salute you.

James v. 16.

2 Tim. iv. 10.

Salute the brethren who are in Laodicea, also Nympha, 15

-
- 16 and the church which is in her house. And when this epistle is read among you, cause it to be read also in the church of the Laodiceans; and see that ye likewise read the epistle from Laodicea. And say to Archippus, Take heed to the ministry which thou didst receive in the Lord, that thou fulfil it. Rom. xvi. 5.
- 17 The salutation of me Paul, by my own hand. Remember my bonds. Grace be with you. Phile. 2.
- 18 Heb. xiii. 3.
-

THE FIRST EPISTLE TO THE THESSALONIANS

| | | |
|-----------------------------------|---|----------------------------|
| | PAUL , and Silas, and Timothy, to the church of the | 1 |
| 1 Pet. v. 12. | Thessalonians which is in God the Father and the Lord Jesus Christ; grace to you and peace. | |
| John vi. 29. | We give thanks to God always for you all, making mention of you in our prayers; remembering without ceasing your work of faith, and labour of love, and persistence of hope in our Lord Jesus Christ, in the sight of our God and Father; knowing, brethren beloved of God, your election; for our gospel came not to you in word only, but also in power, and in the Holy Spirit and much assurance; as ye know what manner of men we became among you for your sake. | 2 3 |
| Isa. lv. 11. | And ye became followers of us and of the Lord, having received the word amid much affliction, with joy of the Holy Spirit. So that, to all those in Macedonia and in Achaia who believe, ye became an example. For from you hath sounded out the word of the Lord not only in Macedonia and Achaia, but in every place your faith towards God has gone forth; so that there is no need for us to say any thing. For they themselves declare about us what manner of entrance we had to you, and how ye turned to God from idols, to serve the living and true God; and to wait for His Son from heaven, whom He raised from the dead, even Jesus, who delivereth us from the wrath to come. | 4, 5 6 7 8 9 |
| 2 Cor. viii. 5. Acts xiii. 52. | | |
| 1 Cor. xii. 2. | | 10 |
| | For ye yourselves, brethren, know our entrance unto you, that it hath not been in vain; but after we had suffered before and had been shamefully treated, as ye know, in Philippi, we were bold in our God to speak to you the gospel of God amid much opposition. For our exhortation was not of deceit, or of uncleanness, or in guile: but as we were approved by God to be entrusted with the gospel, even so we speak; as pleasing not men, but God who proveth our hearts. For not at any time did we use flattering words, as ye know, or a cloak of covetousness,—God is witness; | 1 2 3 4 5 6 |

neither from men sought we honour, from you or from others, though, as apostles of Christ, we might have been burdensome.

7 But we showed ourselves gentle among you, even as a nurse
 8 cherisheth her own children; so we, being affectionately desirous of you, were pleased to impart to you, not only the gospel of God, but even our own lives, because ye had become very dear to us. For ye remember, brethren, our
 9 toil and labour; how—working night and day, because we would not be chargeable to any of you—we preached to you the gospel of God. Ye are witnesses, and God also, how piously and righteously and unblamably we behaved ourselves towards you who believe; as ye know how we exhorted and comforted and charged each of you, as a father
 10 doth his children, that ye should walk worthily of God, who calleth you into His own kingdom and glory.

11 For this cause also we too thank God without ceasing, because, when ye received the word of God which ye heard from us, ye received it, not as the word of men, but as it is in truth, the word of God, which is effectual also in you who believe.

12 For ye, brethren, became followers of the churches of God which are in Christ Jesus in Judæa; seeing that ye also suffered like things from your own countrymen, even as
 13 they have from the Jews; who both killed the Lord Jesus and the prophets, and persecuted us; and they please not God, and are against all men; forbidding us to speak to the Gentiles that they may be saved; that they themselves may always fill up the measure of their sins; but wrath has overtaken them to the uttermost.

Rom. i. 11.

Acts xx. 34.

Eph. iv. 1.

Matt. x. 40.

Acts vii. 52.

Rev. xxii. 11.

17 AND we, brethren, being bereaved of you for a short time, in presence not in heart, were earnest the more exceedingly with great desire to see your face; for we, even I Paul, would have come to you once and again; and Satan hindered us. For, what is our hope, or joy, or crown of rejoicing—is it not even ye—in the presence of our
 20 Lord Jesus at his coming? For ye are our glory and our joy.

2 Cor. i. 14.

Jude 24.

3

1 WHEREFORE when we could no longer forbear, we thought
 2 it good to be left in Athens alone; and sent Timothy, our brother and God's minister in the gospel of Christ, to

Acts xvii. 15.

Eph. iii. 13. establish and encourage you concerning your faith; that 3
no one should be disquieted by these afflictions; for, ye
yourselves know, we are appointed thereunto. For, verily, 4
when we were with you, we told you beforehand that we
should suffer tribulation; and even so it came to pass, as ye
2 Cor. xi. 2. know. For this cause, when I could no longer forbear, I 5
sent to ascertain your faith, lest by some means the tempter
had tempted you, and our labour might prove in vain.

But now when Timothy came from you to us, and brought 6
us good tidings of your faith and love, and that ye have a
good remembrance of us always, desiring greatly to see us,
2 Cor. vii. 6. as we also to see you, we were thereby comforted, brethren, 7
Eph. vi. 13. over you in all our distress and affliction, by your faith; for 8
now we live, if ye stand fast in the Lord. For, what thanks 9
can we render to God for you, for all the joy wherewith we
2 Cor. xiii. 9. joy for your sakes before our God; night and day praying 10
exceedingly that we may see your faces, and may perfect that
which is lacking in your faith?

Now, God Himself, even our Father, and our Lord Jesus, 11
direct our way to you. And the Lord make you to increase 12
and abound in love towards each other, and towards all, even
2 Thess. ii. 17. as we abound towards you; to the end that he may establish 13
your hearts unblamable in holiness before God even our
Father, at the coming of our Lord Jesus with all his saints.

FINALLY, therefore, brethren, we beseech and exhort 14
Col. i. 10. you in the Lord Jesus, that as ye received from us how 1
ye ought to walk and to please God, even as ye do walk, 2
so ye would abound the more. For ye know what command- 3
1 Cor. v. 9. ments we gave you through the Lord Jesus. For this is the 4
will of God, even your sanctification, that ye should abstain 5
Eph. iv. 17. from fornication; that each of you should know how to gain 6
control of his own vessel in sanctification and honour; not in
lustful passions, even as the Gentiles who know not God; that
no man over-reach and wrong his brother in the matter;
inasmuch as the Lord is the avenger of all such deeds, as
Lev. xi. 44. we also forewarned you and testified. For God called us, 7
not unto uncleanness, but in holiness. Therefore he who 8
despiseth, despiseth not man but God, who giveth to you
His Holy Spirit also.

9 But concerning brotherly love ye need not that I write John xv. 12.
to you; for ye yourselves are taught by God to love each
10 other. And indeed ye do it towards all the brethren who
are in all Macedonia; but we exhort you, brethren, that ye
11 abound the more; and that ye study to live quietly, and to
do your own business, and to work with your hands, even 1 Pet. iv. 15.
12 as we charged you; that ye may walk becomingly towards Rom. xiii. 13.
those who are outside, and that ye may not have need of
anything.

13 BUT we would not have you ignorant, brethren, concerning
those who sleep, that ye sorrow not as the rest, who have no
14 hope. For if we believe that Jesus died and rose, even so those 1 Cor. xv. 20.
also who have fallen asleep God through Jesus will bring with
15 Him. For this we say to you by the word of the Lord, that we
who live and remain unto the coming of the Lord shall not
16 precede those who have fallen asleep. For the Lord himself
will descend from heaven with a shout, with the voice of an
archangel, and with the trumpet of God; and the dead in
17 Christ will rise first; then we who live and remain shall be
caught up together with them in the clouds, to meet the
Lord in the air; and so shall we ever be with the Lord.

5 18 Wherefore comfort each other with these words.

1 But of the times and the seasons, brethren, ye have no
2 need that ought be written to you, seeing that ye yourselves Luke xii. 39.
know perfectly that the Day of the Lord so cometh as a
3 thief in the night. When men say, Peace and safety; then
sudden destruction cometh upon them, as travail upon a
4 woman with child; and they will in no wise escape. But
ye, brethren, are not in darkness, that the Day as a thief Eph. v. 8.
5 should overtake you; for ye all are children of light and
children of the day; we are not children of the night or of
6 darkness. Therefore let us not sleep as do the rest; but let Matt. xxv. 5.
7 us watch and be sober. For, those who sleep, sleep in the
night; and those who are drunken, are drunken in the night.
8 But let us, who are of the day, be sober, putting on the
breast-plate of faith and love; and for a helmet, the hope
9 of salvation. For God appointed us, not to wrath, but to Rom. ix. 22.
10 obtain salvation through our Lord Jesus Christ, who died for Rom. xiv. 8.
us, that, whether we wake or sleep, we should live together

with him. Wherefore encourage one another, and edify each other, even as also ye do. 11

Heb. xiii. 7.

NOW, we beseech you, brethren, to recognise those who labour among you and are over you in the Lord and admonish you; and to esteem them very highly in love for their work's sake. Be at peace among yourselves. 12 13

Rom. xv. 1.

Pro. xvii. 13.

And we exhort you, brethren, admonish those who are unruly, comfort the faint-hearted, support the weak, and be long-suffering towards all. See that no one render evil for evil to any one; but ever follow ye that which is good, among yourselves and with all. 14 15

Eph. iv. 30.

Rejoice evermore; pray without ceasing; in every thing give thanks; for this is the will of God in Christ Jesus concerning you. Quench not the Spirit. Despise not prophesying; but test all things. Hold fast that which is good. Abstain from every appearance (a) of evil. And the God of peace Himself sanctify you wholly; and may your whole spirit and soul and body be preserved blameless in the coming of our Lord Jesus Christ. Faithful is He who calleth you, who also will do it. 16, 17, 18 19, 20 21 22, 23 24

1 Cor. x. 13.

Brethren, pray for us. Salute all the brethren with a holy kiss. I charge you by the Lord that this epistle be read to all the brethren. 25, 26 27

The grace of our Lord Jesus Christ be with you. 28

(a) Or form.

THE SECOND EPISTLE TO THE THESSALONIANS

- 1 **1** PAUL, and Silas, and Timothy, to the church of the
Thessalonians in God our Father and the Lord Jesus 1 Thess. i. 1.
2 Christ; grace to you and peace from God the Father, and
the Lord Jesus Christ. 1 Cor. i. 3.
3 WE are bound to thank God always for you, brethren, as
it is meet, because your faith groweth exceedingly, and the
4 love of each of you towards the others aboundeth; so that
we ourselves glory in you in the churches of God on ac- 2 Cor. ix. 2.
count of your patience and faith amid all your persecutions
5 and the tribulations which ye endure; and this is a manifest
token of the righteous judgment of God, that ye may be
accounted worthy of the kingdom of God, for which ye also
6 suffer; seeing that it is a righteous thing with God to Rev. vi. 10.
7 repay affliction to those who afflict you, but to you who
are afflicted, a rest with us, at the revelation of the Lord
8 Jesus from heaven with his mighty angels, in flaming fire, Deut. xxxii. 41.
taking vengeance on those who acknowledge not God and
9 who obey not the gospel of our Lord Jesus. These will
be punished with everlasting destruction from the presence
10 of the Lord, and from the glory of his might; when he
shall come in that day to be glorified in his saints, and Matt. xxv. 31.
to be admired in all those who believed—for our testimony
unto you was believed.
11 Wherefore also we pray always for you, that our God may
account you worthy of His calling, and fulfil in you every
desire after goodness, and every work of faith with power;
12 that the name of our Lord Jesus may be glorified in you, and 1 Pet. i. 7.
ye in him, according to the grace of our God and the Lord
Jesus Christ.
- 2 **1** NOW, we beseech you, brethren, concerning the coming
of our Lord Jesus Christ and our gathering together to him,

Matt. xxiv. 4. that ye be not soon shaken from your purpose or troubled, by spirit or by word or yet by letter, as from us, as that the Day
 1 Tim. iv. 1. of the Lord is at hand. Let no one deceive you by any
 Dan. xi. 36. means; for the falling away must first come, and the man
 Isa. xiv. 13. of lawlessness be revealed, the son of perdition, who opposeth
 and exalteth himself against every one called God or an
 object of worship; so that he sitteth in the sanctuary of God,
 setting himself forth as God.

Remember ye not that when I was yet with you I told you
 these things? And ye know what restraineth him now, that
 in his own season he may be revealed. For the mystery of
 lawlessness doth already work; only there is one who re-
 straineth now, until he be taken out of the way. And then
 Isa. xi. 4. will be revealed the lawless one, whom the Lord Jesus by the
 breath of his mouth will slay, and by the manifestation of
 his coming will destroy; even him whose coming is accord-
 ing to the working of Satan with all power and signs and
 lying wonders, and with all deceitfulness of unrighteousness
 Heb. iii. 13. for those who are perishing because they received not the
 love of the truth that they might be saved. And for this
 Eze. xiv. 9. cause God is sending them a strong delusion, that they may
 believe the lie; that all those who believed not the truth.
 Deut. xxxii. 35. but had pleasure in unrighteousness, may be condemned.

But we are bound to give thanks always to God for
 you, brethren beloved of the Lord, because God from the
 beginning chose you to salvation through sanctification by
 1 Pet. v. 10. the Spirit and belief of the truth; whereunto He also called
 you by our gospel, to the obtaining of the glory of our Lord
 Jesus Christ.

Therefore, brethren, stand fast, and hold the traditions
 which ye were taught either by word or by our epistle.
 John xiii. 1. Now our Lord Jesus Christ himself, and God our Father,
 who loved us and gave us everlasting comfort and good
 1 Pet. i. 3. hope through grace, comfort your hearts, and establish
 them in every good work and word.

FINALLY, brethren, pray for us, that the word of the
 Lord may run and be glorified, even as it fares among
 Acts xviii. 12. you; and that we may be delivered from unreasonable and
 1 Cor. i. 9. wicked men; for all men have not faith. But the Lord

is faithful, who will strengthen you and keep you from evil.

- 4 And we have confidence in the Lord concerning you, that ye
5 both do and will do the things which we command. And
the Lord direct your hearts into the love of God, and into the
patience of Christ. 2 Cor. vii. 16.

- 6 Now we command you, brethren, in the name of the Lord
Jesus Christ, that ye withdraw yourselves from every brother
who walketh disorderly and not according to the tradition 1 Tim. vi. 5.

- 7 which ye received from us. For ye yourselves know how
ye ought to follow us; for we behaved not ourselves dis-
orderly among you; neither did we eat any one's bread
for naught; but we wrought with toil and labour night and 1 Cor. xv. 58.

- 9 day, that we might not be burdensome to any of you; not
because we have not the right, but that we might make
ourselves an example to you to follow us. For even when
we were with you, this we commanded you, If any will not Rom. xiv. 20.

- 11 work neither shall he eat. For we hear that there are
among you some who walk disorderly, busied not at all, but 1 Tim. v. 13.

- 12 being busybodies. Now, those who are such we command and
exhort in the Lord Jesus Christ, that with quietness they
work, and eat their own bread. Eph. iv. 28.

- 13, 14 But ye, brethren, be not weary in well doing. And if any
one obeys not our word by our epistle, note that man, to
have no company with him, that he may be ashamed; yet Lev. xix. 17.
regard him not as an enemy, but admonish him as a
brother.

- 16 Now the Lord of peace himself give you peace, always
in every way. The Lord be with you all.

- 17 THE salutation of me Paul with my own hand; which is
18 the token in every epistle; thus I write. The grace of our
Lord Jesus Christ be with you all. Rom. xvi. 24.

THE FIRST EPISTLE TO TIMOTHY

| | | |
|------------------|--|----|
| Acts ix. 15. | PAUL , an apostle of Christ Jesus according to the com- | 1 |
| | mandment of God our Saviour and Christ Jesus our | |
| | hope ; unto Timothy, my own son in the faith ; grace, mercy, | 2 |
| Acts xvi. 1. | peace, from God the Father and Christ Jesus our Lord. | |
| | Even as I besought thee to tarry at Ephesus, when I | 3 |
| | went into Macedonia, that thou mightest charge some that | |
| | they teach no different doctrine, neither give heed to fables | 4 |
| | and endless genealogies, which provide questionings rather | |
| Rom. xiii. 8. | than a dispensation of God which is in faith ;—but the | 5 |
| | end of the charge is love out of a pure heart and good | |
| | conscience and faith unfeigned ; from which some, having | 6 |
| | swerved, have turned aside to vain talking ; desiring to be | 7 |
| | teachers of the Law, yet understanding neither what they | |
| | say, nor the things of which they speak so boldly. But we | 8 |
| Rom. vii. 12. | know that the Law is good, if one lawfully use it, with the | 9 |
| | knowledge that a law is not intended for a righteous man, | |
| | but for lawless and disobedient persons, for the ungodly and | |
| | for sinners, for unholy and profane, for murderers of fathers | |
| 2 Tim. iii. 3. | and mothers, for manslayers, for fornicators, for those who | 10 |
| | defile themselves with mankind, for men-stealers, for liars, | |
| | for perjurers—and if there is any other thing which is con- | |
| 1 Cor. xv. 10. | trary to the sound teaching ; according to the glorious gospel | 11 |
| | of the Blessed God, which was committed to my trust. | |
| | I thank Christ Jesus our Lord, who strengthened me, be- | 12 |
| | cause he counted me faithful, appointing me for the ministry ; | |
| Acts viii. 3. | though previously I was a blasphemer, and a persecutor, | 13 |
| | and injurious ; but, because I acted ignorantly in unbelief, I | |
| | obtained mercy ; and the grace of our Lord was exceedingly | 14 |
| | abundant with faith and the love which is in Christ Jesus. | |
| | Faithful is the saying, and worthy of all acceptance : | 15 |
| | Christ Jesus came into the world to save sinners ; of | |
| | whom I am chief. Howbeit for this cause I obtained | 16 |
| | mercy, that in me chiefly Jesus Christ might show forth all | |
| 2 Tim. ii. 11. } | his long-suffering, for a pattern to those who shall hereafter | 17 |
| Rom. xv. 4. } | believe on him unto everlasting life. Now unto the King | |
| | eternal, incorruptible, invisible, the only God, be honour | |
| | and glory for ever. Amen. | |

18 This charge I commit to thee, son Timothy, according to 1 Tim. iv. 14.
 the prophecies which went before concerning thee, that thou
 19 by them mayest war the good warfare; holding faith, and
 a good conscience; for some, having thrust these from them,
 20 have made shipwreck concerning the faith. Of whom are
 Hymeneus and Alexander; whom, that they may learn not
 to blaspheme, I have delivered to Satan.

2 1 I EXHORT therefore, first of all, that supplications,
 prayers, intercessions, thanksgiving, be made for all men;
 2 for kings, and for all who are in authority; that we may
 lead quiet and peaceable lives in all godliness and gravity. Rom. xiii. 1.

3 This is good and acceptable in the sight of God our
 4 Saviour; who would have all men to be saved and to come
 5 to the knowledge of the truth. For there is one God, and
 one Mediator between God and men, the man Christ Jesus;
 6 who gave himself a ransom for all, to be testified of in the
 7 proper seasons; whereunto I was appointed a herald, and
 an apostle; (I speak the truth, I lie not;) a teacher of the
 Gentiles in faith and truth. John iii. 15.
 Matt. xx. 28.
 2 Tim. i. 11.

8 I desire therefore that the men pray in every place, John iv. 21.
 9 lifting up holy hands, without wrath and disputing; in like
 manner, that women adorn themselves in seemly apparel,
 with modesty and sobriety; not with plaited hair and
 10 gold, or pearls, or costly dress; but (which becometh women
 11 professing godliness) with good works. Let a woman (a) 1 Cor. xiv. 34.
 12 learn in silence with all subjection. I suffer not a woman (a)
 to teach, nor to have dominion over the man (b); but let
 13 her be in quietness. For Adam was first formed, then Eve.
 14 And Adam was not beguiled; but the woman, being quite
 15 beguiled, fell into transgression. But she will be saved
 through child-bearing—if they continue in faith and love
 and holiness with sobriety. Gen. i. 27.
 Gen. iii. 6.

3 1 FAITHFUL is the saying: If any one desireth the office
 2 of a bishop, he desireth an honourable work. A bishop then
 must be without reproach, the husband of one wife, vigilant,
 3 prudent, orderly, hospitable, able to teach; not given to wine,
 not quarrelsome, but gentle, not contentious, not a lover
 4 of money; one who ruleth well his own house, having his
 Phil. i. 1.
 Titus i. 6.
 Psa. ci. 2.

(a) Or a wife.

(b) Or husband.

| | | |
|----------------|--|----|
| | children in subjection with all gravity; but if a man knows not how to rule his own house, how shall he take care of the church of God? Not a novice, lest being blinded by pride he fall into the condemnation of the devil. Moreover he must have a good report from those who are outside; lest he fall into reproach and the snare of the devil. | 5 |
| Jude 6. | | |
| Acts xxii. 12. | | 6 |
| | | 7 |
| | Likewise the deacons must be grave, not double-tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith with a pure conscience. And let these also first be proved; and then if they be found blameless, let them serve as deacons. Women likewise must be grave, not slanderers, sober, faithful in all things. Let deacons be each the husband of one wife, ruling their children and their own houses well. For those who have served well as deacons procure for themselves an honourable position, and great boldness in the faith which is in Christ Jesus. | 8 |
| Eph. i. 9. | | 9 |
| | | 10 |
| Titus ii. 3. | | 11 |
| | | 12 |
| Matt. xxv. 21. | | 13 |
| | | 14 |
| 2 Tim. ii. 20. | These things I write to thee, (hoping to come to thee the sooner; but if I tarry long,) that thou mayest know how thou oughtest to behave thyself in the household of God, which is the church of the living God, the pillar and mainstay of the truth. And, beyond dispute, great is the mystery of godliness:— | 15 |
| Rom. xvi. 25. | } ‘Who was (a) manifested in the flesh, Was justified in the spirit, Appeared to angels, Was preached among the Gentiles, Was believed on in the world, Was received up in glory.’ | 16 |
| John i. 14. | | |
| John xvi. 10. | | |
| 1 Pet. i. 12. | | |
| Luke i. 1. | | |
| 2 Thes. i. 10. | | |
| Acts i. 9. | | |

| | | |
|---------------|--|----|
| | NOW the Spirit speaketh expressly, that in the latter times some will fall away from the faith, giving heed to seducing spirits, and doctrines of devils; through the hypocrisy of men who speak lies, and have their conscience seared, and forbid to marry, and command to abstain from foods, which God created to be partaken of with thanksgiving by those who are believers and have knowledge of the truth; for every creature of God is good, and nothing is to be refused, if it be received with thanksgiving; for, it is sanctified through the word of God and prayer. | 14 |
| Rev. xvi. 14. | | 2 |
| Ecc. v. 18. | | 3 |
| | | 4 |
| | | 5 |

(a) Or Which was; or, God was. The text here is a matter of dispute.

- 6 If thou put the brethren in mind of these things, thou wilt
be a good minister of Christ Jesus, nourished with the words of
the faith and of that good doctrine which thou hast followed. Jer. xv. 16.
- 7 But reject profane and old wives' fables, and discipline thy-
self unto godliness. For bodily exercise profiteth a little; 1 Tim. vi. 6.
but godliness is profitable unto all things, having promise
of the life which now is, and of that which is to come.
- 9, 10 Faithful is the saying, and worthy of all acceptation: For
to this end we labour and suffer reproach, because we trust
in the living God, who is the Saviour of all men, especially
11 of those who believe. These things command and teach.
- 12 Let no one despise thy youth; but be thou an example to
the believers, in word, in conduct, in love, in faith, in purity. Titus ii. 7.
- 13 Till I come, give attention to the reading, the exhorta-
14 tion, the teaching. Neglect not the gift which is in thee,
which was given thee through prophecy, with the laying on
15 of the hands of the elders. Exercise thyself in these things;
give thyself to them; that thy progress may appear to
16 all. Take heed to thyself and to thy teaching; continue
in these things; for in so doing thou wilt save both thyself James v. 20.
and those who hear thee.

- 5 1 REBUKE not an elder, but exhort him as a father; the
2 younger men as brethren; the elder women as mothers; the
3 younger as sisters, with all purity. Honour widows who 1 Tim. v. 16.
4 are widows indeed. But if any widow hath children or grand-
children, let such learn first to show piety in their own home,
and to requite their parents; for that is acceptable before
5 God. Now she who is a widow indeed, and desolate, hath
set her hope on God, and continueth in supplications and
6 prayers night and day. But she who is wanton is dead Rev. iii. 1.
7 while she liveth. These things command, that they may be
8 without reproach. But if any provides not for his own, and
especially for those of his household, he hath denied the faith,
and is worse than an infidel.
- 9 A widow may be enrolled, if she is not under threescore
10 years, has been the wife of one husband, and is well re- Acts xvi. 15.
ported of for good works—if she has brought up children, if
she has lodged strangers, if she has washed the saints' feet,
if she has relieved the afflicted, if she has diligently followed

every good work. But reject younger widows; for when 11
they have grown restive against Christ, they wish to marry;
exposing themselves to condemnation, because they have cast 12
off their first faith. And, besides, they learn to be idle, 13
wandering about from house to house; and not only idle, but
tattlers also and busybodies, speaking things which they
ought not. I will therefore that the younger ones marry, bear 14
children, rule households, give no occasion to the adversary
to speak reproachfully. For some have already turned aside 15
after Satan.

If any woman who believeth hath widows, let her relieve 16
them, and let not the church be burdened; that it may
relieve those who are widows indeed.

Let the elders who rule well be counted worthy of double 17
honour, especially those who labour in the word and teaching.
For the Scripture saith, 'Thou shalt not muzzle the ox which 18
treadeth out the corn.' And the labourer is worthy of his
reward.

Against an elder receive not an accusation, except on the 19
testimony of two or three witnesses. Those who sin rebuke 20
before all, that the rest also may fear.

I charge thee before God and Christ Jesus and the elect 21
angels, that thou observe these things without prejudice,
doing nothing by partiality. Lay hands suddenly on no man, 22
neither be partaker of other men's sins; keep thyself pure.

Drink no longer water, but use a little wine for the 23
stomach's sake and thy frequent infirmities.

Some men's sins are manifest, going before unto judgment; 24
but with some, they rather follow on. In like manner their 25
good works are manifest; and those which are otherwise
cannot be hid.

LET those servants who are under the yoke count their 16
own masters worthy of all honour, that the name of God and
His teaching be not blasphemed. And let not those who 2
have believing masters, despise them because they are brethren,
but, rather, let them do service to them, because those
who partake of their benefit are faithful and beloved.

These things teach and exhort. If any one teaches other- 3
wise, and consents not to the sound words of our Lord Jesus

- 4 Christ, and to the doctrine which is according to godliness; he 1 Cor. viii. 2.
 is blinded (a). knowing nothing, but doting about question-
 5 ing and disputes of words, whence come envy, strife,
 6 blasphemies, evil surmisings, wranglings of men of corrupt
 minds and destitute of the truth, who consider that godliness
 7 is a means of gain. But godliness with contentment is great { Job i. 21.
 gain. For we brought nothing into the world, since neither { Ecc. v. 15.
 8 can we carry anything out. But having food and raiment { Psa. xlix. 17.
 9 let us be therewith content. But those who determine to be
 rich fall into temptation and a snare, and into many foolish
 and hurtful lusts, such as drown men in destruction and
 10 perdition. For the love of money is a root of all kinds of Ex. xxiii. 8.
 evil; and some, having coveted it, have erred from the faith
 and pierced themselves through with many sorrows.
 11 But thou, man of God, flee these things; but follow after
 12 righteousness, piety, faith, love, patience, meekness. Fight 2 Tim. iv. 7.
 the good fight of the faith, lay hold on the eternal life unto
 which thou wast called; and thou madest the good confession
 before many witnesses.
 13 I charge thee in the sight of God, who giveth life to all
 things, and of Christ Jesus, who attested the good confes-
 14 sion before Pontius Pilate, that thou keep the commandment Phil. ii. 15.
 without spot, without reproach, until the appearing of our
 15 Lord Jesus Christ; which, in His own times, He will show,
 Who is the blessed and only Potentate, the King of kings,
 16 and Lord of lords; Who only hath immortality, dwelling in
 light which no one can approach; Whom no man hath seen or
 can see; to Whom be honour and power everlasting. Amen. Rev. i. 16.
 17 Charge those who are rich in this age, not to be haughty; Psa. lxii. 10.
 to have their hope set, not on uncertain riches, but on God,
 18 who giveth us richly all things to enjoy; that they do
 good, that they be rich in good works, ready to distribute,
 19 ready to impart; laying up in store for themselves a good Phil. iii. 14.
 foundation against the time to come, that they may lay hold
 on that which is life indeed.
 20 O Timothy, keep that which is committed to thy trust, Titus i. 14.
 avoiding profane and vain babblings, and oppositions of
 21 what is falsely called science; in setting forth which some 2 Tim. ii. 18.
 have erred concerning the faith. Grace be with you.

(a) Or puffed up.

THE SECOND EPISTLE TO TIMOTHY

| | | |
|----------------|---|----|
| | PAUL , an apostle of Christ Jesus by the will of God, | 1 |
| Eph. iii. 6. | according to the promise of the life which is in Christ Jesus, to Timothy, my beloved son ; grace, mercy, peace, from God the Father and Christ Jesus our Lord. | 2 |
| Acts xxiii. 1. | I GIVE thanks to God, whom from my forefathers I serve with a pure conscience, that without ceasing I have remembrance of thee in my supplications night and day, greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy ; being put in remembrance of the unfeigned faith which is in thee, which dwelt first in thy grandmother Lois, and in thy mother Eunice, and dwelleth, I am persuaded, in thee also. | 3 |
| 2 Tim. iv. 9. | | 4 |
| 1 Tim. iv. 6. | | 5 |
| | Wherefore I put thee in remembrance that thou rekindle the gift of God, which is in thee by the laying on of my hands. For God gave us a spirit, not of fearfulness, but of power, and of love, and of a sound mind. Therefore be not thou ashamed of the testimony of our Lord, or of me his prisoner. But join with me in suffering ills for the gospel ; according to the power of God, Who saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace ; which was given us in Christ Jesus before the world began, but hath now been made manifest by the appearing of our Saviour Christ Jesus, who abolished death, and brought life and immortality to light through the gospel ; whereunto I was appointed a herald, and an apostle, and a teacher. For which cause I suffer these things also ; nevertheless I am not ashamed ; for I know whom I have trusted, and am persuaded that he is able to keep that which I have committed unto him against the great day. | 6 |
| Rom. viii. 15. | | 7 |
| | | 8 |
| Matt. i. 21. | | 9 |
| 1 Cor. xv. 54. | | 10 |
| | | 11 |
| Rom. i. 16. | | 12 |
| | | |
| | Hold fast, in faith and love which are in Christ Jesus, the form of sound words which thou heardest from me. That good thing which was committed unto thee, guard by the Holy Spirit which dwelleth in us. | 13 |
| 1 Tim. vi. 20. | | 14 |
| Acts xix. 10. | This thou knowest, that all those who are in Asia turned | 15 |

- away from me; of whom are Phygelus and Hermogenes.
 16 The Lord grant mercy to the household of Onesiphorus; for
 he often refreshed me, and was not ashamed of my chain;
 17 but, when he was in Rome, sought for me diligently, and Acts xxviii. 20.
 18 found me. The Lord grant him that he may find mercy Heb. vi. 10.
 from the Lord in the great day; and in how many things
 he ministered in Ephesus, thou very well knowest.

- 2 1 THOU therefore, my son, be strengthened in the grace Josh. i. 7.
 2 which is in Christ Jesus. And the things which thou
 hast heard from me among many witnesses, commit thou
 to faithful men, such as will be able to teach others also.
 3, 4 As a good soldier of Christ Jesus, endure hardship. A 2 Tim. iv. 5.
 soldier on service keeps himself from entanglement with
 the affairs of this life; that he may please him who enrolled
 5 him as a soldier. And also, if a man contends for a prize,
 6 he is not crowned unless he has contended lawfully. The
 husbandman who labours must be the first to partake of
 7 the fruits. Consider what I say; for the Lord will give thee 1 Tim. iv. 15.
 understanding in all things.
 8 Remember that Jesus Christ, of the seed of David, was
 9 raised from the dead, according to my gospel; wherein I
 suffer as a malefactor, even unto bonds; but the word of
 10 God is not bound. Therefore I endure all things for the sake 2 Cor. i. 6.
 of the elect, that they also may obtain the salvation which
 11 is in Christ Jesus with eternal glory. Faithful is the saying:
 12 For if we died with him, we shall also live with him; if we
 endure, we shall also reign with him; if we shall disown Matt. x. 33.
 13 him, he also will disown us; if we are unfaithful, he abideth
 faithful; for he cannot disown himself.
 14 Of these things put them in remembrance, charging them 2 Pet. i. 13.
 before God that they strive not about words to no profit, to
 the subverting of the hearers.
 15 Give diligence to present thyself approved unto God, as a
 workman who needeth not to be ashamed, handling aright (a) Matt. xiii. 52.
 16 the word of truth. But shun profane babblings; for such
 17 men will further increase in ungodliness, and their word
 18 will eat as doth a canker; of whom are Hymenæus and

1 Cor. xv. 12. Philetus; men who have erred concerning the truth, saying
 Num. xvi. 5. that there has been already a resurrection; and they over-
 throw the faith of some. Nevertheless the firm foundation 19
 of God standeth, having this seal, 'The Lord knew those who
 are His,' and, 'Let every one who nameth the name of the
 Lord depart from iniquity.' But in a great house there 20
 are vessels not only of gold and of silver, but also of wood
 and of earthenware; and some to honour, and some to dis-
 honour. Therefore if a man purge himself from these 21
 things, he will be a vessel unto honour, sanctified, fit for
 the Master's use, prepared for every good work.
 Ecc. xi. 9. But flee youthful lusts; and follow after righteousness, 22
 faithfulness, love, peace, with those who call on the Lord out
 of a pure heart. But foolish and unlearned questionings 23
 avoid, knowing that they engender strifes. And the servant 24
 of the Lord must not strive; but must be gentle to all, able
 Gal. vi. 1. to teach, forbearing, in meekness instructing those who oppose 25
 themselves; if God peradventure will give them repentance to
 1 Tim. iii. 7. the acknowledging of the truth; so that they who have been 26
 taken captive by the devil, may recover themselves out of
 his snare, to do God's will (a).

1 Tim. iv. 1. BUT know this, that in the last days grievous times 1 3
 will come. For men will be lovers of their own selves, 2
 avaricious, boasters, proud, blasphemers, disobedient to
 parents, unthankful, unholy, without natural affection, im- 3
 placable, false accusers, intemperate, fierce, haters of good,
 2 Pet. ii. 10. traitors, headstrong, blinded by pride, lovers of pleasure 4
 rather than lovers of God; having a form of godliness, but 5
 Titus i. 11. denying the power thereof; from such turn away. For of 6
 this sort are those who creep into houses, and make captives
 of silly women laden with sins, led away with divers desires,
 ever learning, and never able to come to the knowledge of the 7
 truth. Now as Jannes and Jambres withstood Moses, so do 8
 Ex. vii. 22. these men also withstand the truth; men of corrupt minds, 9
 reprobate as to the faith. But they will proceed no further;
 for their folly will be manifest to all men, as the folly of
 those men also came to be.

(a) Or by the devil, to do his will, may recover themselves out of
 his snare.

10 But thou didst fully know my teaching, conduct, pur-
 11 pose, faithfulness, longsuffering, love, patience, persecutions, Acts xlii. 45.
 sufferings, such as befell me in Antioch, in Iconium, in
 Lystra; what persecutions I endured; and out of them all
 12 the Lord delivered me. Yea, and all who would live
 13 piously in Christ Jesus will suffer persecution. But evil
 men and seducers will become worse and worse, deceiving 2 Thess. ii. 11.
 and being deceived.

14 But continue thou in the things which thou hast learned
 and of which thou hast been assured, knowing from what
 15 persons thou didst learn them; and that from childhood John v. 39.
 thou hast known (a) sacred writings which are able to
 make thee wise unto salvation through faith which is in 2 Pet. i. 21.
 16 Christ Jesus. Every scripture given by inspiration of God
 is also profitable (b) for teaching, for reproof, for correction,
 17 for instruction in righteousness; that the man of God may Psa. cxix. 98.
 be perfect, thoroughly furnished for every good work.

4 1 I CHARGE thee, before God, and before Christ Jesus who is
 going to judge the living and the dead, and by his appearing
 2 and his kingdom: Preach the word; be instant in season, out Titus ii. 15.
 of season; reprove, rebuke, exhort with all longsuffering and
 3 doctrine. For the time will come when they will not endure
 sound teaching; but, having itching ears, will gather to
 4 themselves teachers according to their own lusts, and will 1 Tim. i. 4.
 turn away their ears from the truth, and be turned aside to
 5 fables. But be thou sober in all things, endure afflictions,
 do the work of an evangelist, make full proof of thy ministry.
 6 For I am already being offered up (c), and the time of my
 7 departure is at hand. I have fought the good fight, I have 1 Tim. vi. 12.
 8 finished my course, I have kept the faith; henceforth there
 is laid up for me the crown of righteousness, which the Lord,
 the righteous Judge, will give me in the great day; and not to
 me only, but to all those also who have loved his appearing.

9, 10 Do thy diligence to come quickly to me; for Demas hath 1 John ii. 15.
 forsaken me, having loved this present world, and hath gone
 11 to Thessalonica; Crescens to Galatia, Titus to Dalmatia. Only

(a) Some MSS. insert 'the.'

(b) Or, is given by inspiration of God, and is profitable.

(c) Or poured out (as a drink-offering).

- Luke is with me. Take Mark, and bring him with thee ;
 Titus iii 12. for he is profitable to me for ministering. But Tychicus I 12
 sent to Ephesus. When thou comest, bring the cloak which 13
 I left at Troas with Carpus, and the books, especially the
 parchments.
 Alexander the coppersmith did me much evil ; the Lord 14
 will reward him according to his works ; and against him be 15
 thou also on thy guard ; for he greatly withstood our words.
 At my first defence no one supported me, but all forsook 16
 Acts vii. 60. me ; may it not be laid to their charge. But the Lord stood 17
 by me, and strengthened me, that by me the preaching of
 the gospel might be fully known, and that all the Gentiles
 might hear ; and I was delivered out of the mouth of the
 lion. The Lord will deliver me from every evil work, and 18
 will preserve me unto his heavenly kingdom ; to him be
 glory for ever. Amen.
 Salute Prisca and Aquila, and the house of Onesiphorus. 19
 Erastus abode in Corinth ; but Trophimus I left in Miletus 20
 sick. Do thy diligence to come before winter. 21
 Eubulus, and Pudens, and Linus, and Claudia, and all the
 brethren, salute thee.
 The Lord be with thy spirit. Grace be with you. 22

THE EPISTLE TO TITUS

- 1 **PAUL**, a servant of God, and an apostle of Christ Jesus,
 according to the faith of God's elect, and the know- 2 Tim. ii. 25.
 ledge of the truth which is according to godliness; in hope of
 eternal life, which God, who cannot lie, promised before the
 world began; but, in His own times, He manifested His word Rom. x. 14.
 through the message with which I was entrusted, according
 to the commandment of God our Saviour:—To Titus, my
 own son according to the common faith; grace, and peace,
 from God the Father, and Christ Jesus our Saviour.
- 5 I LEFT thee in Crete for this cause, that thou shouldst set 1 Cor. xi. 34.
 in order the things which are wanting, and, as I directed
 thee, appoint elders in every city; any one who is blame-
 less, the husband of one wife, having believing children who
 are not accused of excess, or unruly. For a bishop must be 1 Tim. iii. 2.
 blameless, as a steward of God; not self-willed, not soon
 angry, not given to wine, not a striker, not greedy of filthy
 lucre; but hospitable, a lover of good, prudent, righteous,
 devout, self-controlled; holding fast the faithful word which 2 Thess. ii. 15.
 agrees with the teaching, that he may be able both to exhort
 in the sound doctrine, and to confute the gainsayers.
- 10 For there are many unruly persons, vain talkers and de-
 ceivers, especially those of the Circumcision; whose mouths
 must be stopped, for they subvert whole households, teach-
 ing for filthy lucre's sake things which they ought not.
 12 One of themselves, even a prophet of their own, said, 'The Acts xvii. 28.
 Cretans are always liars, evil beasts, idle gluttons.' This
 testimony is true. Wherefore rebuke them sharply, that
 14 they may become sound in the faith, and not give heed to
 Jewish fables and to commandments of men who turn from
 the truth.
- 15 To the pure all things are pure; but to those who are
 defiled and unbelieving nothing is pure, but even their mind
 16 and conscience are defiled. They profess that they know 2 Tim. iii. 5.

God; but in works they disown Him, being abominable, and disobedient, and as to every good work worthless.

Pro. xvi. 31. But speak thou the things which beseem the sound teaching: that aged men be sober, grave, self-controlled, sound in faith, in love, in patience. Aged women likewise, that they be reverent in behaviour, not slanderers, nor enslaved by much wine, teachers of good things; that they may instruct the young women to be prudent, to love their husbands, to love their children, to be sober-minded, pure, workers at home, good, obedient to their husbands, that the word of God be not spoken against.

1 Tim. iv. 12. The young men likewise exhort to be sober-minded; in all things showing thyself a pattern of good works, sincerity (a) in doctrine, gravity, sound speech which cannot be condemned; that he who is of the contrary part may be ashamed, having no evil thing to say of us.

Eph. vi. 5. Exhort servants to be subject to their masters, to please them well in all things, not contradicting, not purloining, but showing all good fidelity; that in all things they may adorn the doctrine of God our Saviour.

1 Pet. ii. 11. For the grace of God hath appeared, bringing salvation to all men; teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and piously, in this present age; looking for the blessed hope and glorious appearing of our great God and Saviour (b), Christ Jesus, who gave himself for us, that he might redeem us from all iniquity, and purify to himself a special people, zealous of good works. Teach these things, and exhort; and rebuke with all authority. Let no one despise thee.

Eph. iv. 2. Put them in mind to be subject to rulers, to authorities; to be obedient, to be ready for every good work, to speak evil of no one, to be peaceable, gentle, showing all meekness towards all men.

1 Cor. vi. 11. For we ourselves also were at one time foolish, disobedient, deceived, slaves to divers lusts and pleasures, living in malice and envy, hateful, and hating each other. But when the kindness of God our Saviour and His love towards man

(a) Or uncorruptness.

(b) Or of the great God and our Saviour.

- 5 appeared, (not by works of righteousness which we had Eph. ii. 4.
done, but according to His mercy) He saved us, through the
6 washing of regeneration and renewal by the Holy Spirit,
which He poured forth upon us richly through Jesus Christ
7 our Saviour; that, being justified by His grace, we might Rom. viii. 24.
become, according to hope, heirs of eternal life.
- 8 Faithful is the saying, and concerning these things I will
that thou speak boldly. Let those who have believed God
be careful to practise good works. These things are good
9 and profitable to men; but avoid foolish questions, and 2 Tim. ii. 23.
genealogies, and contention, and strivings about the Law;
for they are unprofitable and vain.
- 10 A man who is a heretic, after a first and a second admo- Matt. xviii. 17.
11 nition reject; knowing that he who is such hath turned
aside, and sinneth, being self-condemned.
- 12 WHEN I shall send Artemas to thee, or Tychicus, be
diligent to come to me to Nicopolis; for I have decided
13 to winter there. Bring Zenas the lawyer and Apollos on
their journey diligently, that nothing be wanting unto them.
14 And let our brethren learn to practise good works for neces- Titus iii. 8.
sary purposes, that they be not unfruitful.
- 15 All who are with me salute thee. Salute those who love
us in faith. Grace be with you all.

THE EPISTLE TO PHILEMON

| | | |
|------------------|--|----|
| Eph. iii. 1. | PAUL , a prisoner of Christ Jesus, and Timothy our | 1 |
| | brother, unto Philemon our dearly-beloved and fellow- | 2 |
| Eph. i. 2. | labourer, and to our sister Apphia, and to Archippus our | 3 |
| | fellow-soldier, and to the church in thy house; grace to | |
| | you and peace, from God our Father, and the Lord Jesus | |
| | Christ. | |
| | I THANK my God, making mention of thee always in my | 4 |
| | prayers, hearing of thy love and the faith which thou hast | 5 |
| Phil. i. 9. | towards the Lord Jesus and unto all the saints; that the | 6 |
| | fellowship of thy faith may become effectual in the per- | |
| | fect knowledge of every good thing which is in us, unto | |
| | Christ. For I had great joy and consolation in thy love, | 7 |
| | because the hearts of the saints are refreshed by thee, | |
| | brother. | |
| 1 Thess. ii. 6. | Wherefore, though in Christ I might be very bold to enjoin | 8 |
| | on thee that which is fitting, yet for love's sake I rather | 9 |
| | beseech thee,—being such a one as Paul the aged, and now | |
| | also a prisoner of Christ Jesus,—I beseech thee for my | 10 |
| 1 Pet. ii. 10. | son Onesimus, whom I begot in my bonds; who in time past | 11 |
| | was to thee unprofitable, but now is profitable both to thee | |
| | and to me; whom I am sending back to thee, himself, that is, | 12 |
| 1 Cor. xvi. 17. | my very heart; whom I would gladly have kept with me, | 13 |
| | that in thy stead he might have ministered to me in the | |
| | bounds of the gospel; but without thy consent I was un- | 14 |
| | willing to do anything; that thy good deed should not be | |
| Gen. xlv. 5. | as it were of necessity, but of goodwill. For perhaps he was | 15 |
| | parted for a season, that thou shouldest receive him for | |
| | ever; as a servant no longer, but more than a servant, a | 16 |
| | brother beloved, especially by me, but how much more by | |
| | thee, both in the flesh and in the Lord. | |
| 2 Cor. viii. 23. | Therefore if thou countest me as a partner, receive him | 17 |
| | as myself. And if he wronged thee at all, or oweth thee | 18 |
| | aught, put that to my account; I Paul write it with my | 19 |
| | own hand, I will repay it; not to say to thee that thou | |

- 20 owest me even thy own self besides. Yea, brother, let Phile. 7.
me have comfort of thee in the Lord ; refresh my heart in
Christ.
- 21 Having confidence in thy obedience I write to thee, know-
22 ing that thou wilt do even more than I say. But moreover Phl. ii. 24.
prepare me also a lodging ; for I trust that through your
prayers I shall be granted to you.
- 23 Epaphras, my fellow-prisoner in Christ Jesus, saluteth Col. i. 7.
24 thee, as do also Mark, Aristarchus, Demas, and Luke, my
fellow-labourers.
- 25 The grace of the Lord Jesus Christ be with your spirit. 2 Tim. iv. 22.

THE EPISTLE TO THE HEBREWS

GOD, having spoken in the prophets in time past, in many portions and in many ways, to the fathers, hath at the end of these days spoken to us by a Son, whom He appointed heir of all things; through whom also He made the world; who, being the effulgence of His glory, and the very image of His Being, and upholding all things by the word of his power, when he had made purification of sins, sat down at the right hand of the Majesty on high; being exalted so much above the angels, as he hath inherited a more excellent name than they.

For to which of the angels said *GOD* at any time,

‘Thou art My Son,

This day I have begotten thee’?

And, again,

‘I will be to him a Father,

And he shall be to Me a Son’?

And, again, when He bringeth the First-born into the world, He saith,

‘Let all the angels of God worship him.’

And of (*a*) the angels He saith,

‘Who maketh His angels winds,

And His ministers a flame of fire;’

But of (*a*) the Son,

Thy throne, O God, is for ever;

And the sceptre of uprightness is the sceptre of his kingdom.

Thou didst love righteousness

And hate iniquity;

Therefore God, thy God, anointed thee

With the oil of gladness above thy fellows.’

And,

‘Thou, LORD, in the beginning

Didst lay the foundation of the earth;

Num. xii. 6.

Heb. vii. 28.

Ps. ii. 8.

Jno. i. 3.

Heb. vii. 27.

Ps. cx. 1.

Ps. ii. 7.

2 Sam. vii. 14.

Ps. xcvi. 7.

Ps. civ. 4.

Ex. iii. 2. }
2 Kings vi. 17. }

Ps. xlv. 6-7.

Ps. cii. 25, 27.

- And the heavens are the works of Thy hands ;
 11 They will perish ;
 But Thou remainest ;
 And they all will wear out as doth a garment ;
 12 And as a cloak Thou wilt roll them up,
 And they will be changed ;
 But Thou art the same,
 And Thy years will not fail.'
 13 But to which of the angels said He at any time,
 ' Sit at My right hand,
 Until I make thine enemies thy footstool ' ? Ps. cx. 1.
 14 Are they not all ministering spirits, sent forth to minister Ps. ciii. 21.
 2 to those who shall inherit salvation ?
 1 THEREFORE we ought to give the more earnest heed to
 the things which we heard, lest at any time we should drift
 2 away. For if the word spoken through angels proved sted- Acts vii. 53.
 fast, and every transgression and disobedience received a Num. xv. 31.
 3 just recompense, how shall we escape if we neglect so great a Heb. iv. 1.
 salvation, which at the first began to be spoken by the Lord, Mark i. 14.
 4 and was confirmed unto us by those who heard him, God also Acts xiv. 3.
 bearing testimony with signs and wonders, and with divers
 mighty works and gifts of the Holy Spirit, according to His will ?
 5 For not unto angels hath he put in subjection the world
 6 to come, whereof we speak. But one in a certain place
 testified, saying,
 ' What is man, that Thou art mindful of him ? Psal. viii. 4.
 Or the son of man, that Thou visitest him ?
 7 Thou madest him for a little while lower than the angels ;
 Thou crownedst him with glory and honour ;
 8 Thou didst put all things in subjection under his feet.'
 For in that He put all things in subjection under him, He
 left nothing which is not put under him. But now we see 1 Cor. xv. 24.
 9 not yet all things put under him. But we see Jesus, who Phil. ii. 8.
 was made for a little while lower than the angels, crowned
 with glory and honour, because of his suffering of death,
 that by the grace of God he might taste death for every Acts ii. 33.
 John iii. 16.
 10 man. For it beseeemed Him for whom are all things, and Luke xxiv. 46.
 through whom are all things, in bringing many sons unto Rom. xi. 36.
 glory, to make the Captain of their salvation perfect through Heb. v. 8, 9.
 sufferings.

- John xvii. 21. For both he who sanctifieth and those who are sanctified 11
are all from One; for which cause he is not ashamed to call
them brethren, saying, 12
Psa. xxii. 22. 'I will declare Thy name unto my brethren;
In the midst of the congregation
I will sing praise unto Thee.'
- And, again, 13
Psa. xviii. 2. 'I will put my trust in Him.'
- And, again,
Isa. viii. 18. 'Behold, I and the children
Whom God gave me.'
- Forasmuch then as the children are partakers of blood and 14
flesh, he also himself likewise took share of the same; that
through death he might bring to naught him who had the power
of death, that is, the devil; and deliver those who through 15
fear of death were all their life-time subject to bondage.
- Luke i. 74. For, verily it is not angels whom he is helping, but he 16
helpeth the seed of Abraham. Wherefore it behoved him 17
to be made in all points like his brethren, that he might
be a merciful and faithful High Priest in things pertaining
to God, to make reconciliation for the sins of the people.
Heb. iv. 15. For in that he himself hath suffered being tempted, he is 18
able to succour those who are tempted.

- WHEREFORE, holy brethren, partakers of a heavenly 13
calling, consider the Apostle and High Priest of our con- 2
fession, Jesus, who, even as was Moses in the whole family 2
of God, was faithful to Him who appointed him. For he 3
has been deemed worthy of greater honour than was Moses,
in proportion as he who established the family has greater
honour than has the family. For every family is founded by 4
some one; but God is He who founded all things. And, 5
in His whole family, Moses for a testimony to what would
afterwards be spoken was, as steward, faithful; whereas 6
Christ, as Son, is faithful over the family of God, whose
family we are, if to the end we maintain unshaken our con-
fidence and the glorying of our hope.
- Psa. xcvi. 7. Wherefore—even as the Holy Spirit saith, 7
'To-day if ye will hear His voice,
Harden not your hearts, 8

As in the provocation,
 In the day of trial in the wilderness ;
 9 Where your fathers tried Me, by proving Me,
 And saw My works forty years ;
 10 Wherefore I was grieved with that generation,
 And said, They always err in their hearts ;
 But they knew not My ways ;
 11 As I swore in My wrath,
 They shall not enter My rest ;'
 12 —take heed, brethren, lest there be in any of you an evil Mark vii. 21.
 13 heart of unbelief, in departing from the living God. But
 exhort each other daily, while it is called To-day, lest any of
 14 you be hardened through the deceitfulness of sin. For we
 are made partakers of Christ, if we hold the beginning of our
 15 confidence steadfast to the end ; since it is said,
 'To-day if ye will hear His voice,
 Harden not your hearts,
 As in the provocation.'

16 For who, when they had heard, provoked ? But did not all Num. xiv. 29.
 17 who came out of Egypt under Moses ? But with whom was He Num. xxvi. 64.
 grieved forty years ? was it not with those who sinned, whose
 18 corpses fell in the wilderness ? And to whom swore He that Deut. i. 34.
 they should not enter His rest, but to those who believed
 19 not ? So we see that because of unbelief they could not Heb. xii. 15.
 enter.

4 1 LET us therefore fear, lest haply, a promise being left of
 entering His rest, any one of you should seem to come short
 2 of it. For to us the gospel has been preached, as well as to Psa. cx. 4.
 them ; but the word which they heard did not profit them,
 3 not being mingled with faith in those who heard it. For
 we who believed are entering His rest, as He hath said,
 'As I swore in My wrath,
 They shall not enter My rest,' Psa. xcv. 11.
 although the works were finished from the foundation of
 4 the world. For He spoke in a certain place of the seventh Gen. ii. 2.
 day on this wise,
 'And God rested on the seventh day from all His works.'
 5 And in this place again,
 'They shall not enter My rest.'
 6 Since, therefore, it remaineth that some must enter it,

and they to whom the gospel was first preached entered not because of unbelief, again He fixeth a certain day, saying in David, 'To-day,' after so long a time; as is aforesaid, 7
 'To-day if ye will hear His voice,
 Harden not your hearts.'

For if Joshua had given them rest, then God would not have spoken afterwards of another day. There remaineth therefore a Sabbath-rest for the people of God. For he who hath entered upon his rest hath also ceased from his own works, as God did from His. 8 9 10

Therefore let us labour to enter that rest, lest any one fall after the same example of unbelief. For the word of God is living and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and able to discern the thoughts and intents of the heart; and there is no creature which is not manifest in His sight; but all things are naked and laid bare unto the eyes of Him with whom we have to do (a). 11 12 13

SEEING then that we have a great High Priest, who hath passed through the heavens, Jesus the Son of God, let us hold fast our confession. For we have not a High Priest who cannot be touched with the feeling of our infirmities; but one who was in all points tempted in like manner, yet without sin. Therefore let us come confidently to the throne of grace, that we may obtain mercy and find grace to help in time of need. 14 15 16

For every High Priest taken from among men is appointed for men in things pertaining to God, that he may offer both gifts and sacrifices for sins; being able to bear patiently with the ignorant and erring, since he himself also is compassed with infirmity; and by reason of it he ought, as for the people, so also for himself, to offer for sins. 17 18 19

AND a person taketh not unto himself this honour; but he receives it on being called by God, as also did Aaron. So also, for Christ to become a High Priest, He who glorified him was not Christ himself, but He who had said to him, 20 21 22

'Thou art My Son,
 To-day I have begotten thee.'

(a) Or to whom we must give an account.

- 6 As He saith also in another place,
 'Thou art a Priest for ever
 After the manner of Melchizedek' (a).
- 7 Christ in the days of his flesh, when he had offered up
 prayers and supplications with strong crying and tears
 unto Him who was able to save him from death, and was
 8 heard because of his reverence; though he was a Son, yet
 9 he learned obedience by the things which he suffered; and
 having been made perfect, he became to all who obey him
 10 the author of eternal salvation; being called by God a High
 Priest according to the manner of Melchizedek.
- 11 And of him we have many things to say, and difficult to ex-
 12 plain, seeing that ye have become dull of understanding. For
 when, by reason of the length of time, ye ought to be teachers,
 ye have need that one teach you again what are the first
 principles of the oracles of God; and ye have become such
 13 as have need of milk, not of solid food. For, every one who
 partaketh of milk is inexperienced in the word of righteous-
 14 ness; for he is a babe. But solid food is for those who are
 fully-grown, who by reason of use have their senses trained
 to distinguish between good and evil.
- 6 1 THEREFORE leaving the first principles of Christ, let
 us press forward to perfection; not laying again a founda-
 tion of repentance from dead works and of faith towards
 2 God; a doctrine of washings (b), and of laying on of hands,
 of resurrection of the dead, and of eternal judgment. And
 3 this we will do if God permit.
- 4 For concerning those who once were enlightened, who
 tasted of the heavenly gift, and became partakers of the
 5 Holy Spirit, and tasted the good word of God, and the
 6 powers of the age to come, and fell away—it is impos-
 sible to renew them unto repentance; seeing that they
 crucify to themselves the Son of God afresh, and put him
 7 to an open shame. For, the ground which drinketh in the
 rain that cometh oft upon it, and bringeth forth herbs meet

Psa. cx. 4.

Matt. xxvi. 39.

Heb. ii. 10.

1 Cor. iii. 1.

Phil. iii. 12.

Heb. ix. 10.

James iv. 15.

Isa. i. 28.

Psa. lxxv. 10.

(a) The expression, 'order of Melchizedek,' used here in the A.V., is misleading as to the sense of the Greek, which is more accurately conveyed by, 'after (or according to) the manner of Melchizedek.' See Heb. vii. 15, where the word 'likeness' (or 'similitude') is found in the Greek.

(b) Or baptisms.

for those for whose sake it is tilled, receiveth blessing from God; but if it beareth thorns and thistles it is rejected, and is nigh unto being cursed; the end of which is to be burnt. 8

But, beloved, we are persuaded better things of you, and things which accompany salvation, though we thus speak. 9
 For God is not unrighteous to forget your work and the love which ye showed towards his name, in that ye ministered to the saints and do minister. And we desire that each of you should show the same diligence unto the full assurance of hope even to the end; that ye be not sluggish, but followers of those who through faith and patience inherit the promises. 10 11 12

For God, when He made promise to Abraham, having no greater by whom to swear, swore by Himself, saying, 'Surely blessing I will bless thee, and multiplying I will multiply thee.' And so, Abraham, having patiently endured, obtained the promise. 13 14 15

For men swear by one greater than themselves; and in every dispute among them the oath is conclusive as an assurance. Wherefore God, willing more abundantly to show to the heirs of His promise the immutability of His counsel, intervened with an oath: that by two immutable things, in which it was impossible for God to lie, we who fled for refuge to lay hold of the hope set before us, might have strong consolation; which hope we have as an anchor of the soul, sure and stedfast and entering that which is within the veil, whither a forerunner has entered for us, even Jesus, who has become a High Priest for ever according to the manner of Melchizedek. 16 17 18 19 20

NOW this man, king of Salem, Priest of the Most High God, Melchizedek, who met Abraham returning from the smiting of the kings and blessed him, to whom Abraham allotted a tenth part of all, abideth a priest continually, being first, by interpretation, King of Righteousness, and then King of Salem also (that is, King of Peace), without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God. 1 2 3

Now, consider how great this man was, to whom the patriarch Abraham gave a tenth from the spoils. And verily, those of the sons of Levi who receive the priest's office, have a command to take tithes from the people, according to the Law, 4 5

that is, from their brethren, though they have all come out
 6 of the loins of Abraham; but he who was not of their genea- Gen. xiv. 20.
 7 logy took tithes from Abraham; moreover he blessed him who
 8 had the promises. But without any contradiction the less
 9 is blessed by the greater. And here, men who die receive Rev. i. 18.
 10 tithes; but there, one of whom it is witnessed that he liveth,
 11 receives them. And, so to speak, Levi also who receiveth
 12 tithes, payed tithes through Abraham; for he, when Melchi-
 zedek met Abraham, was yet in the loins of his forefather.

Therefore, if perfection were attained by means of the Gal. ii. 21.
 Levitical priesthood (for under it the people hath received
 the Law), what further need was there that a different priest
 should rise according to the manner of Melchizedek, and not
 be reckoned according to the manner of Aaron? For, the
 priesthood being changed, there is made of necessity a change
 13 also of the Law. For he of whom these things are spoken
 14 belongeth to another tribe, no member of which gave attend-
 15 ance at the altar; for, it is clear that our Lord hath sprung Isa. xi. 1.
 16 from Judah, as to which tribe Moses said nothing concerning
 17 priests. And it is yet far more evident, if indeed there
 18 ariseth, according to the likeness of Melchizedek, a different
 19 priest, who has become so not according to the law of an
 earthly commandment, but according to the power of an P'sa. cx. 4.
 20 imperishable life; for it is testified,

‘Thou art a Priest for ever

After the manner of Melchizedek’ (a).

Thus, there is a doing away with the preceding command-
 18 ment, because of its weakness and unprofitableness (for the Rom. v. 2.
 19 Law made nothing perfect), and a bringing in of a better
 hope by which we draw nigh to God.

20, 21 Again, inasmuch as it was not without an oath—for those
 have been made priests without an oath, but this with an
 oath was made a priest by Him who said to him,

‘The Lord swore and will not repent,

‘Thou art a Priest for ever’—

22 by so much hath Jesus become the surety of a better covenant. Heb. viii. 6.
 23 Further, they truly were made priests many in number,
 24 because by death they are prevented from continuing; but
 he, because he continueth ever, hath his priesthood unchange-

(a) See note, p. 399.

able (a). Wherefore he is also able to save to the uttermost 25
those who come to God through him, seeing that he ever
liveth to make intercession for them.

1 Pet. ii. 22.

1 Sam. ii. 35.

Lev. ix. 7.

For such a High Priest also beseeemed us, one who is holy, 26
innocent, undefiled, separated from sinners, and raised higher
than the heavens; who needeth not daily, as those High 27
Priests, to offer up sacrifices, first for his own sins and then for
the people's; for this he did once for all when he offered up
himself. For, the Law appointeth as high priests men who 28
have infirmity; but the word of the oath, which came after
the Law, appointeth a Son who is perfected evermore.

Eph. i. 20.

NOW, to sum up the matters of which we are speaking:— 1 8
We have such a High Priest, who sat down at the right hand
of the throne of the Majesty in heaven; a minister of the 2
Holy Place, even of the true tabernacle, which the Lord
pitched, not man.

Eph. v. 2.

For every High Priest is appointed to present gifts and 3
sacrifices; wherefore it is necessary that this man also should
have somewhat to offer. If, then, he were on earth, he would 4
not be even a priest, seeing that there are those who offer
gifts according to the Law; who indeed serve that which 5
is a copy and shadow of what is heavenly, as Moses was
admonished when he was about to complete the tabernacle:
for 'See,' God said, 'that thou make all things according
to the pattern shewn to thee in the mount.'

Ex. xxv. 40.

2 Cor. iii. 6.

But now he hath attained a more excellent ministry, in 6
proportion as he is the mediator of a better covenant, which
was established upon better promises.

For, if that first covenant had been faultless, then no place 7
would have been sought for a second. For, finding fault with 8
them, He saith,

Jer. xxxi. 31.

'Behold the days come, saith the Lord,

When I will make a new covenant with the house of
Israel and with the house of Judah;

Not according to the covenant which I made with their 9
fathers

In the day when,

To lead them forth from the land of Egypt,

(a) Or intransmissible.

- I took them by the hand;
 For they continued not in My covenant,
 And I rejected them, saith the LORD.
- 10 For this is the covenant which I will make with the Hos. ii. 23.
 house of Israel
 After those days, saith the LORD;
 I will put My laws into their mind,
 And will also write them on their hearts;
 And I will be to them a God,
 And they shall be to Me a people;
- 11 And they shall not teach each his fellow-citizen Jer. xxxi. 34.
 And each his brother, saying, Know the LORD;
 For all shall know Me, from the least to the greatest of
 them.
- 12 For I will be merciful to their iniquities,
 And their sins I will remember no more.'
- 13 In that He saith, 'A new covenant,' He hath pronounced
 the first to be worn out. Now that which is wearing out and
 growing old is ready to vanish away.

- 9 1 NOW truly even the first covenant had ordinances of
 2 divine service, and its sanctuary on earth. For there was a
 tabernacle prepared, the first, which is called the 'Holy,' { Ex. xxv.
 wherein are the candlestick and the table and the show- { Ex. xxvi. 36.
 3 bread; and, beyond the second veil, a tabernacle called the { Ex. xl. 3.
 4 'Holy of Holies,' having a golden censer, and the ark of the
 covenant overlaid round about with gold, wherein were a
 golden pot holding the manna, Aaron's rod which budded, 1 Kings viii. 9.
 5 and the tables of the covenant; and above it cherubim of Ex. xxv. 18.
 glory, shadowing the mercy-seat; of which things it is not
 possible now to speak in detail.
- 6 Now these things having been thus made, the priests go
 continually into the first tabernacle, performing their ser-
 7 vices; but into the second the High Priest goeth alone once
 every year, not without blood which he presenteth for him- Ex. xxx. 10.
 8 self and for the errors of the people; the Holy Spirit hereby
 signifying that the way into the HOLY PLACE hath not yet been
 9 manifested, while there standeth the first tabernacle (which
 is an emblem for the present time); according to which are
 presented gifts and sacrifices also which cannot make the wor-

Pea. li. 16. shipper perfect as pertaining to the conscience; which things, 10
 Lev. xi. 2. } together with foods and drinks and divers washings, are merely
 Heb. vi. 20. } carnal ordinances, imposed until a time of reformation.

But Christ having appeared as High Priest of the good 11
 things which have come, passed through the tabernacle
 greater and nearer perfection, not made with hands (that is
 Acts xx. 28. to say, not of this creation), and entered—not through the
 blood of goats and calves, but through his own blood—the
 Lev. xvi. 14. HOLY PLACE once for all, having provided an eternal redemp-
 tion. For if the blood of goats and of bulls, and the ashes of a
 1 Pet. i. 19. heifer sprinkling the unclean, sanctify to the purifying of the
 Heb. x. 22. flesh, how much more will the blood of Christ, who through
 the eternal Spirit offered himself without spot to God, purify
 our conscience from dead works to serve the Living God!

And for this end he is the mediator of a new covenant, 15
 that, a death having taken place for redemption from trans-
 gressions under the first covenant, those who are called may
 receive the promise of the eternal inheritance. For, where a 16
 testament is, there must be declared the death of the testator.
 For a testament is valid when men are dead, whereas it is of 17
 no force at all while the testator liveth.

Hence not even the first covenant has been consecrated with- 18
 out blood. For, when every commandment had been spoken 19
 by Moses to all the people according to the Law, he took the
 blood of calves and of goats, with water and scarlet wool and
 Ex. xxiv. 8. hyssop, and sprinkled both the book itself and all the people,
 saying, This is the blood of the covenant which God hath com- 20
 Ex. xxix. 12. manded for you. Moreover he sprinkled with blood in like
 manner not only the tabernacle but all the vessels of the 21
 Lev. xvii. 11. ministry. And according to the Law, almost all things are
 purified with blood; and without shedding of blood there is
 no remission. 22

Therefore it was necessary that the patterns of things 23
 in the heavens should be purified with these things; but
 the heavenly things themselves with better sacrifices than
 these. For Christ entered, not a holy place made by hands, 24
 a figure of the true; but heaven itself, now to appear in the
 presence of God for us; nor was this that he should offer 25
 himself often, as the High Priest entereth the Holy Place
 every year with blood not his own,—for then he must have 26

- suffered often since the foundation of the world—but now once for all at the end of the ages he hath been manifested
 27 to put away sin by the sacrifice of himself. And even as to Gen. iii. 19.
 die once, but after this the judgment, is appointed unto men ;
 28 so also Christ, having been once offered to bear the sins of 1 Pet. ii. 24.
 many, will appear the second time apart from sin, to those who wait for him unto salvation.

- 10 1 FOR, the Law having a shadow of the good things to come, Col. ii. 17.
 and not the very counterpart of the things, it can never, by the sacrifices, year by year the same, which they offer continually, make perfect those who draw nigh. For then would they not have ceased to be offered, because the worshippers, being once purified, would have no more consciousness of sins? But in those sacrifices there is a yearly remembrance Lev. xvi. 34.
 4 of sins. For it is impossible that the blood of bulls and of goats should take away sins.
 5 Wherefore in coming into the world he saith, Psa. xl. 6.
 ‘Sacrifice and offering thou wouldst not,
 But a body Thou didst prepare for me :
 6 In burnt-offerings and sin-offerings
 Thou hadst no pleasure.
 7 Then I said, Lo, I am come,
 (In the volume of the book it is written of me,)
 To do Thy will, O God.’
 8 Above, when he said, ‘Sacrifices and offerings and burnt-offerings and sin-offerings thou wouldest not, neither hadst thou pleasure therein’ (which are offered according to the Law); then he said, ‘Lo, I am come to do Thy will.’ He
 9 taketh away the first, that he may establish the second. By John xvii. 19.
 10 which will we are sanctified, through the offering of the body of Jesus Christ once for all.
 11 And every priest standeth, daily ministering, and often presenting the same sacrifices which can never take away
 12 sins; but this man, after he had offered one sacrifice for Psa. cx. 1.
 13 sins, sat down for ever (a) at the right hand of God; waiting henceforth until his enemies shall be made his footstool.
 14 For by one offering he hath perfected for ever those who are sanctified.

(a) Or (read) for sins for ever, sat down.

Jer. xxxi. 33. The Holy Spirit also testifieth to us; for, after He hath said, 15
 'This is the covenant which I will make with them 16
 After those days ;'
 The LORD saith,
 ' I will put My laws upon their hearts,
 And upon their minds I will write them ;
 And their sins and their iniquities I will remember no 17
 more.'
 Now, where remission of these is, there is no more any 18
 offering for sin.

Heb. x. 8. HAVING therefore, brethren, by the blood of Jesus, 19
 John xiv. 6. freedom for entrance to the HOLY PLACE, an entrance which 20
 he consecrated for us as a new and living way through the
 Eph. iii. 12. veil, that is, his flesh ; and having a High Priest over the 21
 house of GOD ; let us draw near with a true heart in full 22
 assurance of faith, having our hearts sprinkled from an evil
 conscience, and our bodies washed with pure water. Let us 23
 hold fast the confession of our hope, that it waver not, for He
 who promised is faithful ; and let us consider one another that 24
 Rom. xiii. 11. we may stir up each other to love and to good works ; not 25
 (as the custom of some is) forsaking the assembling of our-
 selves together, but exhorting each other ; and so much the
 more as ye see the day approaching.

For if we sin wilfully after having received the knowledge 26
 of the truth, there remaineth no more any sacrifice for sins,
 Isa. lxiv. 1. but a certain fearful expectation of judgment, and a fiery in- 27
 Deut. xvii. 6. dignation, which will devour the adversaries. He who despised 28
 the Law of Moses died without mercy upon *the testimony* of two
 or three witnesses ; of how much sorer punishment, think ye, 29
 will he be deemed worthy, who hath trodden under foot the
 Son of GOD, and hath accounted the blood of the covenant,
 wherewith he was sanctified, a common thing, and hath done
 Deut. xxxii. 35. } despite to the Spirit of grace ! For we know Him who said, 30
 Rom. xii. 19. }

' Vengeance is Mine,

I will repay.'

And, again,

' The LORD will judge His people.'

Psa. cxxxv. 14. It is a fearful thing to fall into the hands of the living GOD. 31
 But call to remembrance the former days, in which, after 32

- ye had been enlightened, ye endured a great conflict of sufferings; both, while by reproaches and afflictions ye were made a gazing-stock, and also, while ye became partakers with those who were so used. For ye sympathised with those who were in bonds, and took joyfully the spoiling of your goods, knowing that ye yourselves have a better possession, even an enduring one.
- Therefore cast not away your confidence, which hath great recompense of reward. For ye have need of patience, that after ye have done the will of God ye may receive the promise.
- For,
- ‘ Yet a little while and he who cometh
Will come, and will not tarry.
Now my righteous man will live by faith;
And if he draw back, my soul hath no pleasure in him.’
- But we are not of those who draw back unto perdition; but of those who believe unto the saving of the soul.

1 Thess. ii. 14.

Luke xii. 33.

Luke xxi. 19.

† Hab. ii. 4.

† Gal. iii. 11.

Heb. x. 26.

11 1 NOW, faith is confidence in things hoped for, a being
2 convinced of things not seen. For by it those of old time
obtained a good testimony.

3 By faith, we understand that the world was framed by
the word of God, so that what is seen was not made from
things which appeared.

4 By faith, Abel offered to God a more excellent sacrifice
than Cain, on account of which he obtained witness that he
was righteous, God testifying of his gifts; and through it he
being dead yet speaketh.

5 By faith, Enoch was translated, that he should not see
death; and was not found, because God had translated him;
for before his translation he obtained this testimony, that he
6 had pleased God. But without faith, it is impossible to please
Him; for, he who cometh to God must believe that He exists,
and that He shews Himself a rewarder of those who diligently
seek Him.

Gen. v. 24.

7 By faith, Noah, being warned of things not seen as then,
made, in godly fear, an ark for the saving of his family;
by which faith he condemned the world, and became an
inheritor of the righteousness which is by faith.

† Gen. vi. 8.

† Gen. vi. 14.

8 By faith, Abraham, when he was called to go out to a place
which he should afterwards receive for an inheritance, obeyed;

Gen. xii. 1.

and he went out, not knowing whither he was going. By faith, 9
 he sojourned in the land of promise, as in a foreign land, dwelling in tents, together with Isaac and Jacob, the joint-heirs of the same promise; for he was looking for the city which hath 10
 the foundations, the craftsman and builder of which is God.

By faith, even Sarah herself received strength to conceive 11
 when she was past age, because she judged Him faithful who had promised. So there sprang even from one, and him to 12
 all intents dead, as many as the stars of the heavens for multitude, and as the sand by the sea shore, innumerable.

These all died in faith, not having received the promises, but 13
 having seen them and greeted them from afar, and having acknowledged that they themselves were strangers and so- 14
 journers on the earth. For those who say such things declare plainly that they are seeking a country. And truly, if they 15
 had been mindful of that country whence they came out, they might have had opportunity to return. But now they desire 16
 a better country, that is, a heavenly; wherefore God is not ashamed of them, to be called their God; for He hath prepared for them a city.

By faith, Abraham, when he was tried, hath made an offer- 17
 ing of Isaac! yea, he who had welcomed the promises was offering up his only-begotten son, though it had been said to 18
 him, 'In Isaac shall thy seed be reckoned'; accounting that 19
 God was able even to raise him from the dead; whence also he in parable received him.

By faith, also, Isaac blessed Jacob and Esau concerning 20
 things which were to come.

By faith, Jacob, when he was dying, blessed each of the sons 21
 of Joseph; and worshipped, leaning on the top of his staff.

By faith, Joseph, when near his end, made mention of the 22
 departure of the children of Israel, and gave commandment concerning his bones.

By faith, Moses, when he was born, was hidden three months 23
 by his parents, because they saw that he was a beautiful child; and they were not afraid of the king's commandment.

By faith, Moses, when he had grown up, refused to be 24
 called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the 25
 pleasures of sin for a season; esteeming the reproach of 26

Christ greater riches than the treasures of Egypt; for he had respect to the recompense of reward.

- 27 By faith, he forsook Egypt, not fearing the wrath of the king; for he endured as seeing Him who is invisible. Ex. x. 28.
- 28 By faith, he appointed the Passover, and the sprinkling of blood, lest He who destroyed the first-born should touch themselves. { Ex. xii. 11.
Ex. xii. 18.
- 29 By faith, they passed through the Red Sea as by dry land; which the Egyptians attempting to do were drowned. Ex. xiv. 22.
- 30 By faith, the walls of Jericho fell down, after they had been encompassed seven days. Jos. vi. 20.
- 31 By faith, Rahab the harlot, having received the spies peaceably, perished not with the disobedient. { Jos. ii. 1.
Jos. vi. 17.
Jos. vi. 23.
- 32 And what shall I say more? for, time would fail me to tell of Gideon, of Barak, of Samson, of Jephthah; of
- 33 David too, and Samuel, and the prophets; who by faith subdued kingdoms, wrought righteousness, obtained promises,
- 34 stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, proved mighty in war, turned to flight armies of
- 35 aliens. Women received their dead by a resurrection; others were tortured, not accepting deliverance, that they might obtain a better resurrection; others had experience of mockings and scourgings, yea moreover of bonds and imprisonment;
- 37 they were stoned, were tempted, were sawn asunder, were slain with the sword; they went about in sheep-skins and goatskins; being destitute, afflicted, ill-treated; of whom the world was not worthy; they wandered in deserts, and on mountains, and in caves and the clefts of the earth.
- 39 And all these, though they obtained a good testimony
- 40 through their faith, received not the promise, God having provided something better for us, that apart from us they should not be made perfect. 2 Kings iv. 20.
Acts vii. 52.
Rev. vi. 11.

12

- 1 WHEREFORE seeing that we are encompassed with so great a cloud of witnesses, let us also lay aside every weight and the sin which so easily besets us, and let us run with
- 2 patience the race which lies before us, looking unto Jesus the Author and Finisher of the faith; who for the joy which was set before him despised shame and endured a cross; and hath sat down at the right hand of the throne of God. Luke xxiv. 26.

- For, that ye grow not weary, fainting in your souls, consider him who endured such contradiction of sinners against himself. Ye have not yet resisted unto blood, striving against sin. And ye have forgotten the exhortation which speaketh unto you as unto sons,
- ‘ My son, despise not thou the chastisement of the LORD,
Nor faint when thou art rebuked by Him ;
For, whom the LORD loveth He chastiseth,
And He scourgeth every son whom He receiveth.’
- Endure unto chastisement ; God is dealing with you as with sons ; for what son is there whom his father chastiseth not ? But if ye are without chastisement, whereof all have been made partakers, then ye are bastards, and not sons.
- Furthermore, we had fathers of our flesh who chastised us, and we gave them reverence ; shall we not much rather be in subjection to the Father of spirits, and live ? For they verily for a few days chastised us as it seemed good to them ; but He for our profit, that we might be partakers of His holiness.
- Now, any chastisement seemeth for the present to be not joyous, but grievous ; nevertheless, to those who have been disciplined by it, it yieldeth afterwards the peaceful fruit of righteousness.
- Wherefore, strengthen the hands which hang down and the feeble knees ; and make straight paths for your feet ; that what is lame be not turned out of the way, but rather may be healed.
- Follow after peace with all men ; and after holiness, without which no one will see the LORD ; looking diligently, lest any one falling away from the grace of GOD, any root of bitterness springing up, trouble you, and the many be defiled thereby ; lest there be any fornicator or profane person, such as Esau, who for one meal sold his birthright. For ye know that afterwards, when he desired to inherit the blessing, he was rejected, though he sought it earnestly with tears ; for he found no place for repentance.
- For ye have not come to that which could be felt, and which burned with fire ; and to blackness and darkness and tempest, and the sound of a trumpet, and the utterance of words ; the hearers of which entreated that no word more should be spoken to them—for they were not able to bear that which was enjoined, ‘ And if even a beast

- 21 touch the mount, it shall be stoned'; and, so terrible was the
 22 sight, Moses said, 'I exceedingly fear and tremble'—but ye
 have come to a mount Sion and to a city of the living God,
 a heavenly Jerusalem, and to tens of thousands of angels;
 23 to a general assembly and church of first-born who have been
 enrolled in heaven, and to a judge who is God of all; and to
 24 spirits of just men made perfect; and to Jesus the mediator
 of a new covenant, and to a blood of sprinkling which
 speaketh in better wise than did Abel.
- 25 See that ye reject not him who speaketh. For if they
 escaped not when they rejected him who gave warning on
 earth, much more shall we not escape, who turn away from
 26 Him who warneth from heaven; whose voice then shook
 the earth; but who now hath promised, 'Again, once for all
 27 I will shake, not the earth only, but also the heavens.' And
 this word, 'again, once for all,' pointeth to the removing
 of those things which are shaken, as of things which are
 made, that those things which are not shaken may remain.
- 28 Wherefore, as we are receiving a kingdom which is not to
 be shaken, let us have grace, whereby we may serve God
 29 acceptably with reverence and fear; for our God is a con-
 suming fire.
- 1, 2 LET brotherly love continue. Forget not to entertain
 strangers; for thereby some have entertained angels un-
 3 awares. Remember those who are in bonds, as bound with
 them; and those who suffer adversity, as being yourselves
 4 also in the body. Let marriage be held in honour among
 all, and let the bed be undefiled; for fornicators and
 5 adulterers God will judge. Let your life be free from
 covetousness; be content with such things as ye have; for
 He hath said, 'I will in no wise leave thee, neither will I
 6 in any wise forsake thee'; so that we boldly say,
 'The Lord is my helper, I will not fear;
 What shall man do unto me?'
- 7 Remember those who have rule over you, who spoke
 to you the word of God; and, considering the outcome of
 their way of life, be imitators of their faith.
- 8 Jesus Christ is the same (*a*), yesterday and to-day, and for

Deut. ix. 19.

Luke x. 20.

Ex. xxiv. 8.

Heb. xi. 4.

Hag. ii. 6.

Deut. iv. 24.

Gen. xviii., xix.

Matt. xxv. 36.

J Deut. xxxi. 8.

† Josh. i. 5.

Psa. cxviii. 6.

Rev. i. 4.

(*a*) Or the self-same.

- 1 John iv. 1. ever. Be not carried away by divers and strange doctrines; 9
 for it is a good thing that the heart be established with
 Heb. ix. 10. grace, not with foods, by which those who occupy themselves
 therewith have not profited.
- Lev. iv. 12. }
 Lev. xvi. 27. } We have an altar from which those who serve the taber- 10
 Num. xix. 3. } nacle have no right to eat. For, the bodies of those victims 11
 the blood of which is brought into the Holy Place by the
 High Priest for a sin-offering, are burnt outside the camp.
 Wherefore Jesus also, that he might sanctify the people 12
 with his own blood, suffered outside the gate. Let us 13
 therefore go forth to him outside the camp, bearing his
 reproach. For here we have not a continuing city, but we 14
 seek that which is to come. Through him therefore let us 15
 offer a sacrifice of praise to God continually, that is, the
 fruit of lips which confess his name. But to do good and 16
 to distribute forget not; for with such sacrifices God is
 well pleased.
- 1 Thess. v. 12. Obey those who have rule over you, and submit your- 17
 selves; for they watch for your souls, as those who shall
 give account; that they may do it with joy and not with
 grief; for that would be unprofitable for you.
- Acts xxiv. 16. Pray for us; for we are persuaded that we have a good 18
 conscience, in all things wishing to live honourably; and I 19
 the more earnestly beseech you to do this, that I may be
 restored to you the sooner.
- 1 Thess. v. 23. Now the God of peace, who brought from the dead our 20
 Lord Jesus, the Great Shepherd of the sheep, through the
 blood of an everlasting covenant, make you perfect in every 21
 good thing to do His will, working in us (a) that which is
 well-pleasing in His sight through Jesus Christ, to whom be
 glory for ever. Amen.
- 1 Pet. v. 10.
 Phil. ii. 13.

BUT I beseech you, brethren, bear with the word of ex- 22
 hortation; for I have written to you in few words. Know 23
 that our brother Timothy is set at liberty; with whom, if
 he come shortly, I will see you.

Salute all those who have rule over you, and all the saints. 24
 They from Italy salute you. Grace be with you all. 25

(a) Or you.

THE GENERAL EPISTLE

OF

JAMES

- 1 **JAMES**, a servant of God, and of the Lord Jesus Christ, to Jude 1.
the Twelve Tribes which are scattered abroad, greeting. Acts viii. 1.
- 2 My brethren, count it all joy when ye fall into divers
3 trials; knowing that the trying of your faith worketh Rom. v. 3.
4 patience: but let patience have its perfect work, that ye
may be perfect and entire, lacking in nothing.
- 5 If any of you lacketh wisdom, let him ask of God, who Pro. ii. 3.
giveth to all liberally, and upbraideth not; and it will be
6 given him. But let him ask in faith, nothing doubting.
For he who doubteth is like foam of the sea driven by the
7, 8 wind and tossed. For let not that man think that he, a
double-minded man, unstable in all his ways, will receive
any thing from the Lord.
- 9 Let the brother of low degree rejoice in that he is exalted;
10 but the rich, in that he is brought low; because as the flower Isa. xl. 6.
11 of the grass he will pass away. For the sun riseth with its
burning heat, and withereth the grass, and the flower thereof
falleth, and the grace of the fashion of it perisheth: so also
will the rich man fade away in his goings.
- 12 **BLESSED** is the man who endureth temptation; for when 2 Tim. iv. 8.
he is proved he will receive the crown of life, which the
Lord promised to those who love him.
- 13 Let no one say when he is tempted, I am tempted by
God; for God cannot be tempted with evil, neither tempteth
14 He any man. But every one is tempted, when he is drawn Hos. xiii. 9.
15 away and enticed by his own lust. Then, when lust hath
conceived, it beareth sin; and sin, when it is fully-grown, Job xv. 35.
16 bringeth forth death. Be not deceived, my beloved brethren:
17 all good giving and every perfect gift are from above, and
come down from the Father of lights, with whom can be no
18 variableness neither shadow of (a) turning. Of His own will

(a) Or cast by.

He begat us by the word of truth, that we should be a kind of firstfruits of His creatures.

Pro. xvii. 27. Ye know this, my beloved brethren; but let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh not the righteousness of God. Wherefore put away all filthiness and overflowing of wickedness, and receive with meekness the engrafted word, which is able to save your souls.

Matt. vii. 21. But be ye doers of the word, and not hearers only, deceiving your own selves. For if any one is a hearer of the word, and not a doer, he is like a man beholding his natural face in a mirror—for he beheld himself, and has gone his way; and he immediately forgot what manner of man he was. But whoso looked into a perfect law, the law of liberty, and continued therein, having become, not a hearer who forgetteth, but a doer who worketh, will be blessed in his deed.

Psa. xxxiv. 13. If any one is counted to be religious, yet bridled not his tongue, but deceiveth his own heart, that man's religion is worthless. Religion pure and undefiled before our God and Father is this, To visit the fatherless and widows in their affliction; to keep oneself unspotted from the world.

1 Cor. ii. 8. } MY brethren, hold not (a) the faith of our Lord Jesus
 Lev. xix. 15. } Christ, the Lord of Glory, with respect of persons. For if
 Pro. xxiv. 23. } there came into your assembly a man with gold rings and in rich clothing, and there came in also a poor man in mean clothing; and ye had regard to him wearing the rich clothing, and said, Sit thou here in an honourable place; and ye said to the poor man, Stand thou there, or, Sit by my footstool—did ye not make distinctions among yourselves, and show yourselves judges whose thoughts are evil? Hearken, my beloved brethren: Did not God choose those who are poor as to the world, to be rich in faith and heirs of the kingdom which He promised to those who love Him? But ye despised the poor man. Do not the rich oppress you, yea, and drag you before the judgment-seats? Do not they blaspheme the honourable name by which ye are called? If ye fulfil the royal law

(a) Or do ye hold?

according to the Scripture, 'Thou shalt love thy neighbour
 9 as thyself,' ye do well; but if ye have respect of persons,
 ye commit sin, and are convicted by the Law as trans-
 10 gressors. For whosoever shall keep the whole Law, and
 yet falter in one point, has become guilty in respect of all. Ex. xx. 13.
 11 For He who said, 'Do not commit adultery,' said also, 'Do
 not kill.' Now if thou committest not adultery, yet killest,
 12 thou hast become a transgressor of the Law. So speak ye,
 and so act, as those who are to be judged by a law of
 13 liberty. For to him who showed no mercy, judgment will Pro. xxi. 13.
 be without mercy; mercy glorieth over judgment.

14 OF what use is it, my brethren, for any one if he has not Matt. vii. 26.
 works to say that he has faith? can that faith save him?
 15 If a brother or a sister be naked, and destitute of daily food,
 16 and one of you say, 'Depart in peace, be warmed and
 satisfied,' yet ye give them not those things which are
 17 needful to the body; what doth it profit? Even so, faith
 if it hath not works, is dead in itself.

18 Yet some one will say, 'Thou hast faith, and I have works;
 show me thy faith apart from thy works, and by my works I James iii. 13.
 19 will show thee my faith; believest thou that God is One?
 thou doest well; the evil spirits also believe, and shudder.' Mark i. 24.

20 But art thou willing to learn, O vain man, that faith apart
 21 from its works, is fruitless? Was not Abraham our father justi-
 fied by works, when he offered up Isaac his son upon the altar?
 22 Thou seest that faith wrought with his works, and that by his
 23 works his faith was perfected. And the Scripture was fulfilled Gen. xv. 6.
 which saith, 'Abraham believed God, and it was reckoned to
 24 him as righteousness'; and he was called 'Friend of God.' Ye
 see that by works a man is justified, and not by faith only.

25 Likewise also was not Rahab the harlot justified by works, { Josh. ii. 41.
 when she received the messengers, and sent them out another { Josh. vi. 17.
 26 way? For as the body apart from the spirit is dead, so like-
 wise faith apart from works is dead.

3 1 MY brethren, become not teachers, many of you; knowing Matt. xxlii. 8.
 2 that we shall receive a stricter judgment. For in many things 1 Kings viii. 46.
 we all falter.

If any one faltereth not in word, he is a perfect man,

| | | |
|----------------|---|----------------------------------|
| Psa. xxxii. 9. | able also to bridle his whole body. Now, if we put the horses' bits into their mouths, that they may obey us, we turn about their whole body. Behold also the ships; though they are so great, and are driven by fierce winds, yet they are turned about by a very small helm, whithersoever the steersman chooseth. Even so the tongue is a little member, and boasteth great things. Behold, how small the fire, how great the forest it kindleth! And the tongue, the world of iniquity; the tongue, which defileth the whole body, and setteth on fire the course of nature, and is set on fire by hell, sets itself as a fire among our members. | 3 4 5 6 |
| Pro. xii. 18. | For every kind of beasts, and of flying things, and of creeping things, and of things in the sea, is tamed, and hath been tamed by men; but the tongue no man can tame; a restless evil, full of deadly poison. Therewith we bless the Lord and Father; and therewith we curse men, who are made after the likeness of God. Out of the same mouth proceed blessing and cursing. My brethren, these things ought not to be so. Doth a fountain send forth from the same opening sweet and bitter? Can a fig tree, my brethren, bear olive berries? or a vine, figs? Nor can salt water produce sweet. | 7 8 9 10 11 12 |
| Matt. vii. 16. | Who among you is a wise man and endued with knowledge? let him show by his good life his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom is not that which descendeth from above, but is earthly, unspiritual, devilish. For where envying and strife are, there are confusion and every vile practice. But the wisdom which is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality (a), without hypocrisy; and the fruit of righteousness is sown in peace for those who make peace. | 13 14 15 16 17 18 |
| Phil. i. 27. | | |
| 1 Cor. iii. 3. | | |
| Heb. xii. 11. | | |
| Gal. v. 22. | | |

WHENCE come wars, and whence fightings among you? come they not hence, even from your pleasures which make war in your members? Ye lust, and have not: ye kill, and are envious, yet cannot obtain: ye fight and war; ye have

(a) Or fickleness.

3 not, because ye ask not: ye ask, and receive not, because ye ask amiss, that ye may consume it in your lusts.

4 Ye adulteresses, know ye not that friendship with the world is enmity against God? therefore whosoever will be a friend of the world maketh himself into an enemy of God. 1 John ii. 15.

5 Or think ye that the scripture saith in vain, 'The spirit which He placed in us lusteth enviously'? But He giveth greater grace; wherefore it saith, 'God resisteth the proud, but giveth grace to the humble.' (Pro. iii. 34.
1 Ps. cxxxviii. 6.

7 Therefore submit yourselves to God. Resist the devil, and he will flee from you. Draw nigh to God, and He will draw nigh to you. 1 Pet. v. 9.
2 Chron. xv. 2.

8 Cleanse your hands, ye sinners; and purify your hearts, ye double-minded. Be afflicted, and mourn, and weep; let your laughter be turned into mourning, and your joy into heaviness. Humble yourselves in the sight of the LORD, and He will lift you up. Matt. xxiii. 12.

11 SPEAK not evil one of another, brethren. He who speaketh evil of a brother, or judgeth his brother, speaketh evil of the Law, and judgeth the Law; but if thou judgest the Law, thou art not a doer of the Law, but a judge. There is one Lawgiver and Judge, who is able to save and to destroy: but who art thou, who judgest thy neighbour? Matt. x. 28.

13 GO TO, now, ye who say, To-day or to-morrow we will go into such a city, and continue there a year, and trade and get gain. Whereas ye know not what your life will be on the morrow. For ye are a vapour, which appeareth for a little time, and then vanisheth. Whereas ye ought to say, 'If the LORD will, we shall live, and do this or that.' But now ye glory in your boastings. All such glorying is evil. Job vii. 7.

17 Therefore to him who knoweth how to do what is good, and doeth it not, to him it is sin. Luke xii. 47.

5 1 Go to, now, ye rich, weep and howl for your miseries which are coming upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and your silver are cankered; and the canker of them will be a witness against you, and will devour your flesh as doth fire. Ye heaped up treasure in the last days. Behold, the hire of the labourers who reaped your fields, which was unjustly kept back by you, crieth out; and the cries of those who reaped entered the Pro. xvi. 27.
Jer. xxii. 13.

| | | |
|--------------------|---|----|
| Luke xvi. 19. | ears of the Lord of Hosts. Ye lived in pleasure on the | 5 |
| Matt. v. 39. | earth, and were wanton; ye nourished your hearts, in a day | |
| | of slaughter. Ye condemned, ye killed the righteous one; | 6 |
| | he doth not resist you. | |
| Deut. xi. 14. | BE patient, therefore, brethren, until the coming of the | 7 |
| | Lord. Behold, the husbandman waiteth for the precious | |
| | fruit of the land, and hath long patience for it, until he | |
| | receive the early and the later rain. Be ye also patient; | 8 |
| Rev. iii. 20. | establish your hearts; for the coming of the Lord draweth | |
| | nigh. Murmur not one against another, brethren, that ye | 9 |
| | be not judged; behold, the Judge standeth before the door. | |
| | Brethren, take, for an example of suffering affliction, | 10 |
| | and of long patience, the prophets who spoke in the name | |
| Job i. 21. } | of the LORD. Behold, we count those happy who endured. | 11 |
| Job xlii. 1. } | Ye have heard of the patience of Job, and have seen the | |
| | end the LORD made, for the LORD is very pitiful, and of | |
| | tender mercy. | |
| Matt. v. 34. | But above all other things, my brethren, swear not; not | 12 |
| | by heaven, nor by the earth, nor with any other oath; but | |
| | let your yea be yea, and your nay, nay; lest ye fall under | |
| | judgment. | |
| 2 Chr. xxxiii. 12. | Is any one among you afflicted? let him pray. Is any one | 13 |
| Eph. v. 19. | merry? let him sing praise. Is any one sick among you? let | 14 |
| | him call for the elders of the church; and let them, in the | |
| Mark vi. 13. } | name of the Lord, anoint him with oil, and pray over him; | |
| Isa. xxxiii. 24. } | and the prayer of faith will save the sick, and the LORD | 15 |
| | will raise him up; and if he has committed sins, they will | |
| Acts xix. 18. | be forgiven him. Confess your sins, then, one to another, | 16 |
| | and pray one for another, that ye may be healed. | |
| 1 Kings xvii. 1. | Mighty in its working is a righteous man's prayer. | |
| 1 Kings xviii. 41. | Elijah was a man of like passions with us, and he prayed | 17 |
| | earnestly that it might not rain; and for three years and six | |
| 1 Kings xviii. 42. | months it rained not on the land. And again he prayed, and | 18 |
| | the heavens gave rain, and the land brought forth her fruit. | |
| | MY BRETHREN, if any one among you err from the truth, | 19 |
| Pro. x. 12. | and any one convert him, know ye, that he who converteth | 20 |
| | a sinner from the error of his way will save his soul from | |
| | death, and will cover a multitude of sins. | |

THE FIRST GENERAL EPISTLE

OF

PETER

- 1 **P**ETER, an apostle of Jesus Christ, to those sojourners of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia, who are elect according to the foreknowledge of God the Father, in sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ; grace and peace be multiplied unto you. Acts viii. 4.
Eph. i. 4.
- 3 **BLESSED** be the God and Father of our Lord Jesus Christ, the God who, according to His abundant mercy, by the resurrection of Jesus Christ from the dead begot us again unto a living hope, unto an inheritance incorruptible and undefiled and unfading, reserved in heaven for you, who are guarded by the power of God, through faith, unto a salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now, for a season (if need be), ye are in heaviness through manifold trials; that your tested faith, being much more precious than gold, which perisheth though it is tested with fire, may be found unto glory and praise and honour at the revelation of Jesus Christ; whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory; receiving the end of your faith, the salvation of your souls. 2 Cor. i. 3.
Heb. ix. 15.
Heb. xii. 7.
James i. 3.
1 John iv. 20.
- 10 Concerning which salvation the prophets who prophesied of the grace which would come to you, diligently inquired and searched; searching what time, or what manner of time, the Spirit of Christ which was in them signified, when it testified beforehand the sufferings of Christ, and the glories which would follow. And to them it was revealed, that not to themselves but to you they ministered the things which are now reported to you by those who preached the gospel to you with the Holy Spirit sent forth from heaven—things into which angels desire to look. Dan. ix. 3.
2 Pet. i. 21.
Heb. xi. 39.
Acts ii. 4.

Luke xii. 35. WHEREFORE gird up the loins of your mind, be sober, and hope to the end for the grace which is to be brought to you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts of your ignorance; but as he who called you is holy, so become ye holy in all your behaviour; because it is written, 'Ye shall be holy; for I am holy.'

Phil. ii. 12. And if ye call on the Father, who without respect of persons judgeth according to each man's work, pass the time of your sojourning in fear; knowing that ye were re-deemed not with corruptible things, with silver or gold, from your vain course of life received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without spot and without blemish; who verily was fore-ordained before the foundation of the world, but was manifested at the end of the times, for the sake of you who through him are believers in God who raised him from the dead, and gave him glory; that your faith and hope might be in God.

1 John iii. 14. Seeing that ye have purified your souls in obeying the truth, unto unfeigned love of the brethren, love each other from the heart fervently; having been born again, not from corruptible seed, but from incorruptible, through the living and abiding word of God. For,

'All flesh is as grass,
And all the glory of it is as the flower of grass.
The grass withered,
And the flower fell away;
But the word of the Lord abideth for ever.'

2 Pet. i. 19. And this is the word which by the gospel is preached unto you.

Matt. xviii. 3. WHEREFORE putting away all wickedness and all guile, and hypocrisies and envies, and all evil speakings, desire, as newborn babes, the pure milk of the mind, that ye may grow thereby unto salvation; if ye have tasted that the Lord is gracious. To whom coming, as to a living stone, rejected indeed by men, but in God's sight chosen, precious, ye also as living stones are being built up a spiritual house, for a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ. Wherefore, it is contained in the scripture,

' Behold, I lay in Sion an elect stone, a chief corner stone, precious ; Isa. xxviii. 16.

And he who believeth on him shall not be put to shame.'

7 To you therefore who believe, belongs the honour, but to those who believe not,

' The stone which the builders rejected,

The same is made the head of the corner '

{ Psa. cxviii. 22.
{ Matt. xxi. 42.

8 and

' A stone of stumbling and a rock of offence.'

Isa. viii. 14.

For they, being disobedient, stumble at the word ; where-

9 unto also they were appointed. But ye are a chosen race, Ex. xix. 6.

a royal priesthood, a holy nation, His own people ; that

ye may show forth the excellencies of Him who called

10 you out of darkness into His marvellous light ; ye who in time past were not a people, but are now the people of God ; Hos. ii. 23.

who had not obtained mercy, but now have obtained mercy.

11 DEARLY beloved, I beseech you, as strangers and so- Psa. cxix. 19.

journers, to abstain from fleshly lusts, which war against the

12 soul ; observing honourable behaviour among the Gentiles ;

that in what matter they speak against you as evil-doers, Matt. v. 16.

they, because of your good works which they behold, may

glorify God in the day of visitation.

13 Submit yourselves to every appointment of man for the

14 Lord's sake ; whether it be to the king, as set over us ; or to

governors, as to those who are sent by him for the punish-

ment of evil-doers, and for the praise of those who do well.

15 For so is the will of God, that with well doing ye may put Titus ii. 8.

16 to silence the ignorance of foolish men ; as free, and not Gal. v. 13.

using your liberty for a cloak of vice, but as servants of

17 God. Honour all men. Love the brotherhood. Fear God. { Pro. xxiv. 21.

Honour the king. { John xiii. 35.

18 Servants, be subject to your masters with all fear ;

not only to the good and gentle, but also to the froward.

19 For this is acceptable, if a man for conscience towards

20 God endure grief, suffering wrongfully. For what merit

is there, if when ye are buffeted for your faults ye take it

patiently ? but if when ye do well and suffer for it ye take Matt. v. 10.

21 it patiently, this is acceptable with God. For even hereunto

ye were called ; because Christ also suffered for you, leaving

- Isa. liii. 9. you an example; that ye should follow the steps of him who did no sin, neither was deceit found in his mouth; who, 22, 23
- Luke xxiii. 46. when he was reviled, reviled not in return; when he suffered, threatened not, but committed himself to Him who judgeth righteously. And he himself bore our sins in his own 24
- Isa. liii. 12. body on the tree, that we, being dead to sins, should live to righteousness; and by his stripes ye were healed. For 25
- Isa. liii. 5. ye were going astray as sheep; but have now returned to the Shepherd and Bishop of your souls.
- Psa. cxix. 176.
- Eph. v. 22. Likewise, ye wives, be in subjection to your husbands; 13
that, if any obey not the word, they may without the word be won by the conduct of the wives, as they behold your 2
- 1 Tim. ii. 9. pure and reverent conduct. Let not your adorning be 3
the outward adorning of plaiting the hair, and of wearing gold or putting on apparel; but rather let it be the 4
- Psa. xxv. 9. character hidden in the heart, in the imperishable apparel of the meek and quiet spirit which in the sight of God is 5
of great price. For thus, in old time, the holy women also who trusted in God adorned themselves, being in subjection 6
- Gen. xviii. 12. to their own husbands; even as Sarah obeyed Abraham, calling him lord; whose children ye became by doing good and not being afraid with any terror.
- Pro. xvii. 13. Likewise, ye husbands, dwell with your wives according to 7
knowledge, giving honour to the woman as to the weaker vessel, as to those who are joint-heirs of the grace of life; that your prayers be not hindered.
- 1 John iii. 18. FINALLY, be ye all of one mind, be compassionate, love as 8
brethren, be tender-hearted, be lowly-minded; not rendering 9
- Matt. v. 44. evil for evil, or railing for railing, but contrariwise, giving a blessing; because ye were hereto called, that ye should inherit a blessing.
- For, 10
- Psa. xxxiv. 13. ‘He who would enjoy life,
And see good days,
Let him refrain his tongue from evil,
And his lips from speaking guile;
But let him turn aside from evil, 11
And do good;
Let him seek peace
And follow after it.

- 12 For the eyes of the LORD are over the righteous,
And His ears are open unto their prayer;
But the face of the LORD is against those who do evil.'
- 13 And who is he who will harm you if ye be zealous for that
14 which is good? But even if ye suffer for righteousness' sake,
blessed are ye. And be not afraid with fear of them, neither
15 be troubled; but sanctify in your hearts the Christ as Lord; Pro. xvi. 7.
being always ready to give an answer to every one who Isa. viii. 12.
asks you a reason for the hope which is in you; yet with
16 meekness and fear; having a good conscience; that in what
matter ye are spoken against, they who falsely accuse your
good behaviour in Christ may be ashamed. Psal. cxix. 46.
- 17 For, if the will of God be so, it is better that ye suffer
18 for doing good, than for doing evil. For Christ also once 1 Pet. ii. 21.
died for sins, the righteous on behalf of the unrighteous,
that he might bring you to God, being put to death in
19 the flesh, but made alive in the spirit; in which also he
20 went and preached to spirits in prison, who one time had
been disobedient—when the long-suffering of God was waiting Gen. vi. 3.
in the days of Noah while the ark was being prepared, wherein
21 few (that is, eight souls) were saved—through water; which Eph. v. 26.
also, after a true type, now saveth you, even baptism (not
the putting away of the defilement of the flesh, but the seek-
ing after God with a good conscience); through the resurrec-
22 tion of Jesus Christ, who is at the right hand of God, having Eph. i. 21.
gone into heaven; angels and authorities and powers being
made subject to him.

- 4 1 FORASMUCH then as Christ suffered in the flesh, arm
yourselves likewise with the same mind; for he who hath Phil. ii. 5.
2 suffered in the flesh hath ceased from sin; that he should
live the rest of his time in the flesh, no longer to the
3 lusts of men, but to the will of God. For the time past 1 Cor. vi. 11.
is sufficient to have spent in working the will of the Gentiles,
while walking in lasciviousness, lusts, excess of wine, revel-
4 lings, carousings, and profane idolatries; as to which they Acts xiii. 45.
count it strange that ye run not with them to the same
5 excess of profligacy, speaking evil of you; but they will give
account to him who is ready to judge the living and the
6 dead. For to this end, the gospel was preached also to those

who are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

Pro. x. 12. But the end of all things is at hand; therefore be
Heb. xiii. 2. sober and watchful unto prayer. Above all other things
1 Cor. x. 31. have fervent love among yourselves; for love covereth
a multitude of sins. Be hospitable to each other without
complaining; as each received a gift, ministering the same
God. If any one speak, let him speak as it were oracles of
God; if any one minister, let him do it as of the ability
which God supplieth; that God in all things may be glorified
through Jesus Christ, whose are the glory and the dominion
for ever. Amen.

1 Cor. iii. 13. BELOVED, let not the fiery trial among you, which comes to
test you, seem strange to you, as if some strange thing were
happening to you; but rejoice, inasmuch as ye are partakers
Matt. v. 11. of Christ's sufferings; that, when his glory shall be revealed,
ye also may rejoice with exceeding joy. If ye are reproached
for the name of Christ, blessed are ye, for the Spirit of glory
and of God resteth upon you. For let none of you suffer as
a murderer, or as a thief, or as an evil-doer, or as a busybody
in other men's matters. Yet if any one suffer as a Christian,
let him not be ashamed; but let him glorify God in this
name. For the time has come for judgment to begin at the
family of God; and if it begin first at us, what will be the
end of those who obey not the gospel of God? And if
Isa. x. 12. the righteous scarcely is saved, where will the ungodly and
Pro. xi. 31. sinful appear? Wherefore let those who suffer according to
Psa. xxxi. 5. the will of God commit their souls in well doing, to a faithful
Creator.

Rom. viii. 17. THE elders, therefore, among you, I, who am their
fellow-elder, and a witness of the sufferings of Christ,
John xxi. 17. and also a partaker of the glory which will be revealed,
exhort: Tend the flock of God which is among you, not as
1 Tim. iv. 12. by constraint, but willingly, according to God; not for filthy
lucre (a), but of a ready mind; and not as being lords over
your charges, but becoming examples to the flock. And

(a) Or base gain.

when the Chief Shepherd shall appear, ye will receive the fadeless crown of glory.

- 5 Likewise, ye younger submit yourselves to the elder ; yea, Pro. iiii. 34.
gird ye all yourselves with humility one towards another ; for
God resisteth the proud, but giveth grace to the humble.
- 6 Therefore humble yourselves under the mighty hand of God,
7 that He may exalt you in due time ; casting all your anxiety Psa. lv. 22.
upon Him ; for He careth for you.
- 8 Be sober, be vigilant ; your adversary the devil, as a roar-
9 ing lion, walketh about, seeking whom he may devour ; him James iv. 7.
resist, steadfast in the faith, knowing that the same afflictions are accomplished in your brethren who are in the world.
- 10 And the God of all grace, who called you to His eternal Heb. xiii. 21.
glory in Christ, will Himself, after ye have suffered a little while, make you perfect, establish, strengthen, settle you.
- 11 Unto Him the dominion for ever. Amen.
- 12 BY Silvanus, our faithful brother, as I count him, I have 2 Cor. i. 19.
written to you briefly, exhorting, and testifying that this
13 is the true grace of God ; unto which stand ye fast. She
who is in Babylon, elected together with you, saluteth you ;
14 and so doth Mark my son. Salute ye one another with a kiss Rom. xvi. 16.
of love. Peace be with you all who are in Christ.
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THE SECOND GENERAL EPISTLE

OF

PETER

| | | |
|----------------|--|----|
| Eph. iv. 5. | SYMEON PETER, (a) a servant and apostle of Jesus Christ, | 1 |
| | to those who, in the righteousness of our God and | |
| Dan. iv. 1. | Saviour (b) Jesus Christ, obtained a like precious faith with | 2 |
| | us: Grace and peace be multiplied unto you in the knowledge | 3 |
| 2 Tim. i. 9. | of God and of Jesus our Lord; seeing that His divine power | |
| | hath granted unto us all things which pertain to life and | 4 |
| | godliness, through the knowledge of Him who called us by | |
| | His own glory and virtue; whereby He hath given to us His | |
| Heb. xii. 10. | precious and exceedingly great promises; that by these ye | |
| | may become partakers of the Divine nature, having escaped | |
| | the corruption which is in the world through lust. | |
| Phil. i. 9. | AND, for this very reason using all diligence, in your faith | 5 |
| | supply virtue; and in your virtue, knowledge; and in your | 6 |
| James i. 4. | knowledge, self-control; and in your self-control, patience; | |
| John xiii. 34. | and in your patience, godliness; and in your godliness, | 7 |
| | brotherly kindness; and in your brotherly kindness, love. | |
| John xv. 2. | For if these things are in you and abound, they show you to | 8 |
| | be neither slothful nor unfruitful unto the knowledge of our | |
| 1 John ii. 9. | Lord Jesus Christ. For he who lacketh these things is blind, | 9 |
| | and cannot see afar off, and has forgotten that he was cleansed | |
| | from his old sins | |
| Rev. xxii. 14. | Wherefore, the more, brethren, give diligence to make | 10 |
| | your calling and election sure; for if ye do these things ye | |
| | will never fall; for so will be ministered unto you abundantly | 11 |
| | an entrance into the everlasting kingdom of our Lord and | |
| | Saviour Jesus Christ. | |
| | Wherefore I shall always be ready to put you in re- | 12 |
| | membrance of these things, though ye know them and are | |
| 2 Pet. iii. 1. | established in the present truth. Yea, I think it right, as long | 13 |
| | as I am in this tabernacle, to stir you up by putting you | |
| John xxi. 18. | in remembrance; knowing that shortly I must put off my | 14 |
| | tabernacle, even as our Lord Jesus Christ showed me. More- | 15 |

(a) Some MSS. have 'Simon Peter.' (See note on Acts xv. 14.)

(b) Or our GOD and the Saviour.

over I will give all diligence that ye may be able after my decease to have these things always in remembrance.

16 For, when we made known to you the power and coming of our Lord Jesus Christ, we did not follow cunningly devised 2 Cor. iv. 2.

17 fables, but had been eye-witnesses of his majesty. For he received from God the Father honour and glory, when there was borne to him from the resplendent glory such an utterance, 'This is My Son, My beloved, in whom I am well pleased.' Matt. iii. 17.

18 And this voice borne from heaven we ourselves heard when we were with him on the holy mount.

19 We have also a surer word of prophecy; whereto ye do Psa. cxix. 106.

well to take heed, as to a lamp which shineth in a dark place, until the day dawn, and the day star arise in your

20 hearts; knowing this first, that no prophecy of the scripture

21 may be privately interpreted. For prophecy came not at any time by the will of man; but men, being moved by the Holy Luke i. 70.

Spirit, spoke from God.

2 1 But there arose false prophets also among the people, even Deut. xiii. 1.

as among you there will be false teachers, who will privily bring in destructive heresies, even denying the Lord (a) who bought them, and bringing on themselves swift destruction.

2 And many will follow their licentious ways; by reason of

3 whom the way of truth will be evil spoken of. And through Jude 4, 7.

covetousness they will by deceitful utterances make gain of you; but the sentence long ago given against them lingereth not, and their destruction slumbereth not.

4 For, if God spared not angels when they sinned, but

cast them down to hell, and committed them to pits of

5 darkness, to be reserved unto judgment; and spared not the

old world, bringing in a flood upon the world of the ungodly; } Gen. vii. 23.

yet saved (with seven others) Noah, a herald of righteous- } Gen. viii.

6 ness; and burning the cities of Sodom and Gomorrah to

ashes, condemned them with an overthrow, making them Gen. xix. 24.

an example unto those who should thereafter lead ungodly

7 lives; and delivered righteous Lot distressed with the

8 licentious life of the wicked; (for that righteous man dwelling

among them, in seeing and hearing, vexed his righteous

9 soul from day to day with their unlawful deeds;)—the Psa. xxxiv. 15.

(a) Or 'Master,' as in Jude 4.

Heb. xiii. 4. LORD knoweth how to deliver the godly out of trial, and to reserve the unrighteous under punishment unto the day of judgment; but especially those who walk according to the flesh in the lust of impurity, and despise authority. 10

Jude 8. 10. While railing at dignities, they tremble not, being presumptuous, self-willed; whereas angels, though greater in might and power, bring not before the LORD a railing judgment against them. But these, as unreasoning creatures, made naturally to be taken and destroyed, speak evil of things which they understand not, and will also perish in their own corruption, suffering wrong as the reward of wrong-doing. They count it pleasure to riot in the day time; spots they are and blemishes, revelling in their own deceivings (*a*) while they feast with you; having eyes which are full of adultery (*b*), and cannot cease from sin; alluring unstable souls; having hearts exercised in covetousness; children of a curse; who, leaving the right way, wandered off, having followed the way of Balaam son of Beor, one who loved the wages of unrighteousness, but was rebuked for his iniquity; a dumb ass speaking with man's voice checked the madness of the prophet. 11 12 13 14 15 16

Eph. iv. 14. These are wells without water, and mists driven by a storm; to whom the blackness of darkness is reserved. For, when they speak great swelling words of vanity, they allure through the lusts of the flesh, through wantonness, such as are scarcely escaping from those who live in error. 17 18

John viii. 34. While they promise them liberty, they themselves are the slaves of corruption; for by whomsoever a man is overcome, to him he is brought into bondage. For if those who, through the knowledge of the Lord and Saviour Jesus Christ, escaped the pollutions of the world, become again entangled therein and overcome, the last state has become worse with them than the first. For it would be better for them not to have known the way of righteousness, than, after they have known it, to turn back from the holy commandment delivered to them. It has happened to them according to the true proverb, 'A dog turning back to its own vomit,' and 'A sow which had washed, to wallowing in the mire.' 19 20 21 22

Pro. xii. 28.

Pro. xxvi. 11.

(a) Some MSS. have 'love feasts.'

(b) *Lit.* of an adulteress.

3

- 1 THIS second epistle, beloved, I now write to you ; in
 2 both I stir up your sincere mind by way of remembrance ;
 3 that ye may be heedful of the words which were spoken
 4 before by the holy prophets, and of the commandment
 5 of the Lord and Saviour through your apostles ; knowing
 6 this first, that scoffers in the last days will come with
 7 scoffing, walking according to their own lusts, and saying,
 8 Where is the promise of his coming ? for, since the fathers
 9 fell asleep, all things continue as they were from the
 10 beginning of the creation. For this they wilfully ignore,
 11 that by the word of God there were of old, heavens, and an
 12 earth formed out of water and by means of water ; whereby
 13 the world which then was, being over-flowed with water,
 14 perished ; but the heavens and the earth which are now,
 15 by the same word have been stored with fire, being kept
 unto a day of judgment and of destruction of ungodly men.
- 16 But, beloved, be not unmindful of this one thing, that one
 day is with the Lord as a thousand years, and a thousand
 years are as one day. The Lord is not slack concerning his
 promise, as some men count slackness ; but is long-suffering
 towards you, wishing not that any should perish, but that all
 should come to repentance. But, like a thief, a day of the
 Lord will come, in which the heavens will pass away with a
 rushing noise, while elements burning with fervent heat
 will be dissolved ; and the earth and the works which are
 therein will be disclosed (a).
- 17 Seeing that all these things are being thus dissolved, what
 manner of persons ought ye to be in holy conduct and godli-
 ness, looking for and hastening the coming of the day of
 God, by reason of which the heavens being on fire will be
 dissolved, and elements burning with fervent heat are
 melting away ? But we, according to His promise, are look-
 ing for new heavens and a new earth wherein dwelleth
 righteousness.
- 18 Wherefore, beloved, seeing that ye look for such things,
 be diligent that ye may be found by Him in peace, without
 spot and blameless. And account the long-suffering of our
 Lord to be for salvation ; even as our beloved brother Paul

Eze. xii. 22.

{ Gen. i. 1.
 Gen. i. 6.
 Gen. vii. 12.

Psa. xc. 4.

Psa. cii. 26.

John xv. 12.

{ Isa. lxxv. 17.
 Isa. lxxvi. 12.

(a) *Lit.* found ; some MSS. have 'burnt up.'

John xvi. 13.

also according to the wisdom given him wrote to you ; as 16
also in all his epistles, speaking in them of these things ;
wherein are some matters hard to be understood, which those
who are unlearned and unstable pervert to their own destruc-
tion, as they do also the other Scriptures.

2 Tim. iv. 18.

Col. i. 23.

Ye therefore, beloved, seeing that ye know these things 17
beforehand, beware lest ye, being led away with the error
of the wicked, fall from your own stedfastness. But grow 18
in grace, and in the knowledge of our Lord and Saviour
Jesus Christ. To him be glory both now and for ever.

THE FIRST EPISTLE GENERAL OF JOHN

- 1 **1** THAT which was from the beginning, which we have John i. 1.
 heard, which we have seen with our eyes, which we
 looked upon, and our hands felt, of the word of life;— Luke xxiv. 39.
 2 and the life was manifested, and we have seen it, and bear John xvii. 3.
 testimony, and declare to you the eternal life which was
 3 with the Father, and was manifested to us;—that which John xvii. 21.
 we have seen and heard we declare to you also, that ye also
 may have fellowship with us; and truly our fellowship is
 4 with the Father, and with His Son Jesus Christ. And these John xv. 11.
 things we write, that our joy may be fulfilled.
 5 AND this is the message which we have heard from him,
 and declare to you: God is light, and in Him there is no 1 Tim. vi. 16.
 darkness at all.
 6 If we say that we have fellowship with Him, yet walk in Eph. i. 7.
 7 darkness, we lie, and do not the truth; but if we walk in the
 light as He is in the light, we have fellowship one with another, Heb. ix. 14.
 and the blood of Jesus His Son cleanseth us from all sin.
 8 If we say, 'We have no sin'; we are deceiving our- Pro. xx. 9.
 9 selves, and the truth is not in us. If we confess our sins,
 He is faithful and just to forgive us our sins, and to cleanse Job xxxiii. 27.
 10 us from all unrighteousness. If we say, 'We have not
 2 sinned'; we call Him a liar, and His word is not in us.
 1 **2** My little children, these things I write to you, that ye may
 not sin. And if any one sin, we have an Advocate (*a*) with 1 Rom. viii. 34.
 2 the Father, Jesus Christ the righteous; and he is the pro- John xiv. 16.
 pitiation (*b*) for our sins; and not for ours only, but also for Rom. iii. 25.
 the whole world.
 3 And if we are keeping his commandments we thereby Luke vi. 46.
 4 perceive that we know him. He who saith, I know him,
 and keepeth not his commandments, is a liar, and the truth
 5 is not in him. But whoso keepeth his word, in him verily
 the love of (*c*) God has been perfected; hereby we know that
 6 we are in him. He who saith he abideth in him ought himself
 also to walk even as he walked.

(a) Or Comforter; Gr. Paraclete. (b) Or atonement. (c) Or for.

| | | |
|----------------|--|----|
| | Beloved, I write no new commandment to you, but an old | 7 |
| | commandment which ye had from the beginning. The old | |
| John xiii. 34. | commandment is the word which ye heard. Again, a new | 8 |
| | commandment I write to you, which thing is true in him and | |
| | in you; because the darkness is passing away, and the true | |
| 2 Pet. i. 9. | light is now shining. He who saith that he is in the light, yet | 9 |
| | hateth his brother, is in darkness even until now. He who | 10 |
| | loveth his brother abideth in the light, and there is in him | |
| Pro. iv. 25. | no occasion of stumbling. But he who hateth his brother is | 11 |
| | in darkness, and walketh in darkness, and knoweth not whither | |
| | he goeth, because the darkness blinded his eyes. | |
| Psa. xxv. 11. | I write to you, little children, because your sins have been | 12 |
| | forgiven you for his name's sake. I write to you, fathers, | 13 |
| | because ye have known Him who is from the beginning. I | |
| | write to you, young men, because ye have overcome the wicked | |
| | one. I have written to you, little children, because ye know | |
| | the Father. I have written to you, fathers, because ye have | 14 |
| Eph. vi. 10. | known Him who is from the beginning. I have written to | |
| | you, young men, because ye are strong, and the word of God | |
| | abideth in you, and ye have overcome the wicked one. | |
| | Love not the world, neither the things which are in the | 15 |
| | world. If any one loveth the world, the love of the Father is | |
| 2 Pet. ii. 10. | not in him. For all that is in the world, the lust of the flesh, | 16 |
| | and the lust of the eyes, and the pride of life, is not from the | |
| | Father, but is of the world. And the world with the lust | 17 |
| | thereof passeth away; but he who doeth the will of God | |
| | abideth for ever. | |
| | Children, it is a last hour; and as ye heard that an | 18 |
| | antichrist cometh, even now there have arisen many anti- | |
| 2 Tim. ii. 19. | christis; whereby we know that it is a last hour. They | 19 |
| | went out from us, but were not of us; for if they had been | |
| | of us, they would have continued with us; but they went | |
| | out that it might be made manifest that not one of them | |
| | is of us. | |
| 2 Cor. i. 21. | And ye have an anointing from the Holy One, and ye all | 20 |
| | know the truth. I have written to you, not because ye know | 21 |
| | it not, but because ye know it, and because no lie is of the | |
| | truth. Who is the liar but he who denieth that Jesus is the | 22 |
| 1 John iv. 3. | Christ? This is the antichrist, even he who denieth the | |
| | Father and the Son. Whosoever denieth the Son, neither | 23 |

hath he the Father; he who acknowledgeth the Son, hath the Father also.

- 24 As for you, let that abide in you, which ye heard from the beginning. If that which ye heard from the beginning shall abide in you, ye also will abide in the Son and in the Father. And this is the promise which he himself promised us, even the eternal life. 2 John 6.
- 25 These things I have written unto you concerning those who would seduce you. But the anointing which ye received from him abideth in you, and ye need not that any one teach you; but as his anointing teacheth you concerning all things, and is true, and is no lie, and even as it taught you, abide in him. John xvii. 3.
- 26 And now, little children, abide in him; that, if he shall appear, we may have confidence, and not shrink ashamed from him at his coming. If ye know that he is righteous, ye know that every one also who doeth righteousness has been begotten of him. John xiv. 26.
- 27 And now, little children, abide in him; that, if he shall appear, we may have confidence, and not shrink ashamed from him at his coming. If ye know that he is righteous, ye know that every one also who doeth righteousness has been begotten of him. Jer. xiii. 23.

3

- 1 BEHOLD, what great love the Father hath bestowed upon us, that we should be called children of God; and such we are. For this reason the world knoweth us not, because it knew not him. Beloved, we are now children of God, and it doth not yet appear what we shall be; we know that, if he shall appear, we shall be like him; for we shall see him as he is. And every one who hath this hope set on him purifieth himself, even as he is pure. Eph. ii. 4.
- 2 Every one who doeth sin doeth also lawlessness; and sin is lawlessness. And ye know that he was manifested to take away sins; and in him is no sin. Every one who abideth in him sinneth not; every one who sinneth hath not seen him, neither known him. Little children, let no one deceive you; he who doeth righteousness is righteous, even as he is righteous. He who committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Every one who is begotten of God committeth not sin; for God's seed remaineth in him, and he cannot sin, because he has been begotten of God. In this the children of God are manifested, and the children of the devil. No one who doeth not righteousness is of God, neither is he who loveth not his brother. Job xix. 26.
- 3 Every one who doeth sin doeth also lawlessness; and sin is lawlessness. And ye know that he was manifested to take away sins; and in him is no sin. Every one who abideth in him sinneth not; every one who sinneth hath not seen him, neither known him. Little children, let no one deceive you; he who doeth righteousness is righteous, even as he is righteous. He who committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Every one who is begotten of God committeth not sin; for God's seed remaineth in him, and he cannot sin, because he has been begotten of God. In this the children of God are manifested, and the children of the devil. No one who doeth not righteousness is of God, neither is he who loveth not his brother. Matt. v. 8.
- 4 Every one who doeth sin doeth also lawlessness; and sin is lawlessness. And ye know that he was manifested to take away sins; and in him is no sin. Every one who abideth in him sinneth not; every one who sinneth hath not seen him, neither known him. Little children, let no one deceive you; he who doeth righteousness is righteous, even as he is righteous. He who committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Every one who is begotten of God committeth not sin; for God's seed remaineth in him, and he cannot sin, because he has been begotten of God. In this the children of God are manifested, and the children of the devil. No one who doeth not righteousness is of God, neither is he who loveth not his brother. Matt. v. 48.
- 5 Every one who doeth sin doeth also lawlessness; and sin is lawlessness. And ye know that he was manifested to take away sins; and in him is no sin. Every one who abideth in him sinneth not; every one who sinneth hath not seen him, neither known him. Little children, let no one deceive you; he who doeth righteousness is righteous, even as he is righteous. He who committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Every one who is begotten of God committeth not sin; for God's seed remaineth in him, and he cannot sin, because he has been begotten of God. In this the children of God are manifested, and the children of the devil. No one who doeth not righteousness is of God, neither is he who loveth not his brother. Heb. ix. 26.
- 6 Every one who doeth sin doeth also lawlessness; and sin is lawlessness. And ye know that he was manifested to take away sins; and in him is no sin. Every one who abideth in him sinneth not; every one who sinneth hath not seen him, neither known him. Little children, let no one deceive you; he who doeth righteousness is righteous, even as he is righteous. He who committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Every one who is begotten of God committeth not sin; for God's seed remaineth in him, and he cannot sin, because he has been begotten of God. In this the children of God are manifested, and the children of the devil. No one who doeth not righteousness is of God, neither is he who loveth not his brother. Isa. liii. 4.
- 7 Every one who doeth sin doeth also lawlessness; and sin is lawlessness. And ye know that he was manifested to take away sins; and in him is no sin. Every one who abideth in him sinneth not; every one who sinneth hath not seen him, neither known him. Little children, let no one deceive you; he who doeth righteousness is righteous, even as he is righteous. He who committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Every one who is begotten of God committeth not sin; for God's seed remaineth in him, and he cannot sin, because he has been begotten of God. In this the children of God are manifested, and the children of the devil. No one who doeth not righteousness is of God, neither is he who loveth not his brother. John viii. 44.
- 8 Every one who doeth sin doeth also lawlessness; and sin is lawlessness. And ye know that he was manifested to take away sins; and in him is no sin. Every one who abideth in him sinneth not; every one who sinneth hath not seen him, neither known him. Little children, let no one deceive you; he who doeth righteousness is righteous, even as he is righteous. He who committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Every one who is begotten of God committeth not sin; for God's seed remaineth in him, and he cannot sin, because he has been begotten of God. In this the children of God are manifested, and the children of the devil. No one who doeth not righteousness is of God, neither is he who loveth not his brother. 1 Pet. i. 23.
- 9 Every one who doeth sin doeth also lawlessness; and sin is lawlessness. And ye know that he was manifested to take away sins; and in him is no sin. Every one who abideth in him sinneth not; every one who sinneth hath not seen him, neither known him. Little children, let no one deceive you; he who doeth righteousness is righteous, even as he is righteous. He who committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Every one who is begotten of God committeth not sin; for God's seed remaineth in him, and he cannot sin, because he has been begotten of God. In this the children of God are manifested, and the children of the devil. No one who doeth not righteousness is of God, neither is he who loveth not his brother.

John xv. 12. For this is the message ye heard from the beginning, that 11
 Gen. iv. 8. we should love each other : not as Cain was of the wicked one, 12
 Num. xxii. and slew his brother. And wherefore slew he him ? Because
 Num. xvi. 1. his own works were evil, and his brother's righteous. Marvel 13
 not, brethren, if the world hates you. We know that we 14
 have passed from death to life, because we love the brethren.
 Matt. v. 21. He who loveth not abideth in death. Every one who hateth 15
 his brother is a murderer ; and ye know that no murderer
 hath eternal life abiding in him.

Hereby we know what love is, because *Christ* laid down 16
 his life for us ; and we ought to lay down our lives for the
 Deut. xv. 7. brethren. But whoso hath the good things of this world, 17
 and seeth his brother have need, and yet shutteth up his
 tender compassion from him, how abideth the love of God
 in him ? Little children, let us not love with word, neither 18
 John xiii. 35. with the tongue ; but in deed and truth. Hereby we shall know 19
 that we are of the truth, and shall assure our hearts before
 him, in whatsoever our hearts condemn us ; for God is 20
 greater than our hearts, and knoweth all things. Beloved, if 21
 our hearts condemn us not, then we have confidence towards
 Psal. cxlv. 18. God ; and whatsoever we ask, we receive from Him, because 22
 we keep His commandments and do those things which are
 pleasing in His sight. And this is His commandment, that 23
 we should believe on the name of His Son Jesus Christ ; and
 Rom. viii. 9. love each other, as He gave us commandment. And he who 24
 keepeth His commandments abideth in *God*, and *God* in him.
 And hereby we know that He abideth in us, by the Spirit
 which He gave us.

BELOVED, believe not every spirit, but try the spirits 1 4
 whether they are from God ; because many false prophets
 2 Pet. ii. 18. have gone out into the world. Hereby ye know the Spirit of 2
 1 Cor. xii. 3. God : Any spirit which confesseth Jesus Christ as having
 come in the flesh, is from God ; and any spirit which con- 3
 fesseth not Jesus, is not from God ; and this is the spirit of
 antichrist, whereof ye have heard that it cometh ; and now
 it is already in the world.

Ye are from God, little children, and them ye have over- 4
 Rom. viii. 37. come ; because He who is in you is greater than he who is in the 5
 world. They are from the world : therefore they speak from the

6 world, and the world heareth them. We are from God; he who knoweth God heareth us; he who is not from God heareth us not. Hereby we know the spirit of truth, and the spirit of error. Isa. viii. 20.

7 BELOVED, let us love one another; for love is from God; and every one who loveth has been begotten of God, and knoweth
8, 9 God. He who loveth not knew not God; for God is love. In this the love of God was manifested in us, in that God hath sent His only begotten Son into the world that we may live
10 through him. Herein is love, not that we have loved God, but that He loved us, and sent His Son to be the propitiation for
11 our sins. Beloved, if God so loved us, we ought also to love
12 each other. No one hath seen God at any time. If we love each other, God abideth in us, and His love is perfected in
13 us. Hereby we know that we abide in Him and He abideth in us, because He hath given us of His Spirit. John iii. 16.

14 And we have seen and testify that the Father hath sent
15 the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God abideth in him,
16 and he in God. And we have known and have believed the love which God hath in us. God is love; and he who abideth
17 in love abideth in God, and God abideth in him. Herein love has been made perfect with us, that in the day of judgment we may have confidence; in that as he is, so are we in this world.
18 There is no fear in love; but perfect love casteth out fear; for fear bringeth punishment, and he who feareth has not been
19 made perfect in love. We love, because He first loved us. John xiv. 20.

20 If a man hateth his brother, and saith, 'I love God,' he is a liar; for he who loveth not his brother, whom he hath seen,
21 cannot (a) love God whom he hath not seen; and we have this commandment from Him, that whoso loveth God, the same should also love his brother. John xiii. 34.

5 1 EVERY one who believeth that Jesus is the Christ, has been begotten of God; and every one who loveth Him who begat loveth him who is begotten of Him. John i. 12.

2 Whenever we love God and do His commandments, we
3 thereby know that we love the children of God. For this is love of God, that we keep His commandments; and His commandments are not grievous. For whatsoever is born of God
4 1 Cor. xv. 57.

(a) Or (according to some ancient MSS.), How can he.

- overcometh the world; and this is the victory which overcame the world, even our faith. Who is he who overcometh the world but he who believeth that Jesus is the Son of God? 5
- John xix. 34. This is he who came by water and blood, Jesus Christ; not in the water only, but in the water and in the blood. And it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear witness, the spirit, and the water, and the blood; and the three agree in one. If we receive the witness of men, the witness of God is greater; for, the witness of God is this, that He hath borne witness of His Son. He who believeth on the Son of God hath the witness in himself; he who believeth not God, hath called Him a liar; because he believeth not the witness which God gave concerning His Son. And this is the witness, that God hath given to us eternal life, and this life is in His Son. He who hath the Son hath life; and he who hath not the Son of God hath not life. 6 8*
- Rom. viii. 16. THESE things I have written to you who believe in the name of the Son of God, that ye may know that ye have eternal life. And this is the confidence which we have towards Him, that if we ask any thing according to His will, He heareth us; and if we know that He heareth us, whatsoever we ask, we know that we have the petitions which we have asked of Him. 9
- John i. 4. If any one see his brother committing a sin which is not unto death, he shall ask, and GOD will give him life for those who sin not unto death. There is a sin unto death; I say not that he should make request concerning that. All unrighteousness is sin; and there is a sin which is not unto death. 10
- Johu v. 24. We know that every one who is begotten of God sinneth not; but he who was begotten of God keepeth him (a), and the evil one toucheth him not. And we know that we are from God, and the whole world lieth in the evil one. And we know that the Son of God has come, and hath given us understanding, that we may know Him who is true; and we, in His Son Jesus Christ, are in Him who is true. He is the true God, and eternal life. 11
- John xx. 31. Little children, keep yourselves from idols. 12
- Pro. xv. 29. 13
- Rom. v. 20. 14
- James i. 27. 15
- Luke xxiv. 25. 16
- 1 Cor. x. 14. 17

* Verse 7, which appears in no ancient MS., is now generally regarded as spurious. It is also omitted from the Revised Version.

(a) Or himself, 'he who' in text standing for Jesus Christ.

THE SECOND EPISTLE OF JOHN

- 1 **T**HE Elder unto the elect lady and her children, whom
I love in truth (and not I only, but also all who
2 know the truth) for the truth's sake which dwelleth in us
3 and will be with us for ever. Grace, mercy, and peace will
be with us, from God the Father, and from Jesus Christ, the
Son of the Father, in truth and love.
- 4 I rejoiced greatly that I found some of thy children walk-
ing in the truth, as we received commandment from the
Father.
- 5 And now I beseech thee, Lady, as writing to thee no new
commandment, but that which we had from the beginning— 1 John iii. 23.
6 that we love one another. And this is love, that we walk
according to His commandments. This is the command- John xiv. 15.
7 ment in which ye are to walk, as ye heard from the begin-
ning. For many deceivers went forth into the world, they 1 John iv. 1.
who confess not Jesus Christ as coming in the flesh. Such
is the deceiver and the antichrist.
- 8 Look to yourselves, that ye lose not those things which we Mark xiii. 9.
9 wrought, but that ye receive a full reward. Whosoever
goeth forward, and abideth not in the doctrine of Christ, John xv. 6.
hath not God. He who abideth in the doctrine hath both
10 the Father and the Son. If any one come to you and bring
not this doctrine, receive him not into your house, neither
11 wish him God speed; for he who wisheth him God speed is 1 Tim. v. 22.
partaker of his evil deeds.
- 12 Having many things to say to you, I would not do so with
paper and ink; but I trust to be with you and speak face to 1 John i. 4.
face, that our joy may be fulfilled.
- 13 The children of thy elect sister salute thee.

THE THIRD EPISTLE OF JOHN

THE Elder to Gaius the beloved, whom I love in truth : 1
 Beloved, in all things I wish that thou mayest prosper 2
 and be in health, even as thy soul prospereth. For I greatly 3
 rejoiced when brethren came and testified to thy truth, even
 as thou walkest in truth. I have no greater joy than this, 4
 that I may hear of my children walking in the truth.

2 John 4.

Pro. xxiii. 24.

1 Pet. iv. 10.

Acts xv. 3.

Matt. x. 40.

Beloved, thou doest faithfully whatsoever thou doest to 5
 the brethren, even when strangers; who bore testimony 6
 of thy love before the church; whom thou wilt do well to
 send forward on their journey worthily of God; because 7
 for the Name's sake they went forth, taking nothing from
 the Gentiles. We therefore ought to receive such, that we 8
 may be fellow-workers with the truth.

I have written somewhat to the church; but Diotrephes, 9
 who loveth to have the pre-eminence among them, receiveth 10
 us not. Wherefore, if I come, I will bring to remembrance
 his deeds which he doeth, prating against us with malicious
 words; and not content therewith, he himself refuseth to
 receive the brethren, and those who would he forbiddeth,
 and casteth out of the church.

Pro. x. 8.

Psa. xxxvii. 27.

1 John iii. 6.

Beloved, follow not that which is evil, but that which is 11
 good. He who doeth good is from God; he who doeth evil
 hath not seen God.

Demetrius hath good report from all men, and from the 12
 truth itself; yea, we also bear record; and thou knowest that
 our record is true.

I had many things to write to thee, but I am not minded 13
 to write to thee with pen and ink; but I trust that shortly I 14
 shall see thee; and we will speak face to face. Peace be to
 thee. Our friends salute thee. Salute the friends by name.

THE GENERAL EPISTLE OF JUDAS

COMMONLY CALLED

J U D E

- 1 **J**UDAS, a servant of Jesus Christ, and brother of James,
to those who are beloved in God the Father, and pre-
2 served for Jesus Christ, being called ; mercy, and peace, and love be multiplied to you. Rom. viii. 30.
- 3 **B**ELOVED, while I was giving all diligence to write to you
of our common salvation, I was compelled to write to you
to exhort you to contend earnestly for the faith which
4 was once for all delivered to the saints. For certain men
crept in unawares, who were of old ordained to this condem-
nation, ungodly men, who turn the grace of God into lasciviousness, and deny our only Master and Lord, Jesus Christ.
5 But I desire to remind you, who know all things once
for all, that the Lord, having saved the people out of the
land of Egypt, afterwards destroyed those who believed
6 not. And angels who kept not their first estate, but left
their own habitation, He hath reserved in everlasting chains
7 under darkness unto the judgment of the Great Day. Even
as Sodom and Gomorrah and the cities about them in
like manner, having committed fornication, and gone after
strange flesh, are set forth as an example, undergoing the
vengeance of eternal fire.
- 8 Yet likewise also these in their dreamings defile the flesh,
9 despise dominion, and speak evil of dignities. Yet Michael
the archangel, when, contending with the devil, he disputed
about the body of Moses, durst not bring against him a railing
10 accusation, but said, The Lord rebuke thee. But these speak
evil of those things which they understand not ; but those
things which, as brute beasts, they know naturally, in those
11 things they corrupt themselves. Alas for them ! for they
went in the way of Cain, and ran greedily in the error of
Balaam for reward, and perished in the gainsaying of Korah. Num. xxii. 7.

These are they who as hidden rocks in your love-feasts 12
 feast themselves without fear, pasturing themselves; clouds
 without water, carried along by winds; trees of autumn,
 without fruit, twice dead, plucked up by the roots; raging 13
 waves of the sea, foaming out their own shame; wandering
 stars, to whom is reserved the blackness of darkness for ever.

Isa. lvii. 20.
 Zec. xiv. 5.
 And Enoch also. the seventh from Adam, prophesied to 14
 these, saying, 'Behold, the LORD cometh with tens of thousands
 of His saints, to execute judgment on all, and to convict 15
 all who are ungodly of all their ungodly deeds which they
 impiously committed, and of all the hard speeches which
 ungodly sinners spoke against Him.'

Psa. lxxiii. 9.
 These are murmurers, complainers, walking according to 16
 their own lusts; and their mouths speak great swelling
 words, admiring persons for the sake of gain.

1 Tim. iv. 1.
 But, beloved, remember ye the words which were spoken 17
 before by the apostles of our Lord Jesus Christ; that they 18
 told you, 'At the end of the time there will be mockers,
 walking according to their own ungodly lusts.' These are 19
 they who make separations, fleshly, not having the Spirit.

Col. ii. 7.
 John xv. 4.
 Titus ii. 13.
 Zec. iii. 2. }
 Rev. iii. 4. }
 Rom. xvi. 25.
 But ye, beloved, building up yourselves on your most holy 20
 faith, praying in the Holy Spirit, keep yourselves in the love 21
 of God, looking for the mercy of our Lord Jesus Christ unto
 eternal life. And to some who are at variance, be merciful (a); 22
 save them, pulling them out of the fire; to others be merciful 23
 with fear; hating even the garment spotted by the flesh.

Now unto Him who is able to keep you from falling (b), and 24
 to present you without spot before the presence of His glory
 with exceeding joy, to the only God, our Saviour, through 25
 Jesus Christ our Lord, belong (c) glory, majesty, dominion,
 and power, before all time and now and for ever. Amen.

(a) The text here is very uncertain.

(b) *Lit.* tripping.

(c) *Or* be.

THE REVELATION

OF JESUS CHRIST TO

JOHN

- 1 **A** REVELATION from Jesus Christ, which God gave him,
to show to his servants things which must shortly come
to pass; and he sent and signified it by his angel to his ser-
vant John; who testified the word of God, and the testimony
of Jesus Christ, whatsoever things he saw. He who readeth
and they who hear the words of this prophecy and keep those
things which are written therein, blessed are they; for the
season is at hand. Luke xi. 28.
James v. 8.
- 4 **JOHN** to the seven churches in Asia: Grace to you and
peace from 'He who is, and who was, and who is to come';
and from the seven spirits which are before His throne; and
from Jesus Christ, the faithful witness, the firstborn of the
dead, and the prince of the kings of the earth. Unto
him who loveth us, and freed us from our sins by his own
blood, and made us a kingdom, priests to God even his
Father; unto him the glory and the dominion for ever.
Amen. John viii. 14.
Ex. xix. 6.
- 7 Behold, he cometh with the clouds; and every eye will see
him, even they who pierced him; and all the tribes of the
earth will wail over him. Even so, Amen. Dan. vii. 13.
Isa. xli. 5.
{ Zec. xii. 10.
- 8 I am the Alpha and the Omega, saith the LORD GOD, He
who is, and who was, and who is to come, the Almighty. { Isa. xli. 4.
{ Isa. xliiv. 6.
- 9 I JOHN, your brother, and companion in the tribulation
and kingdom and patience in Jesus, was in the isle called
10 Patmos, for the word of God and the testimony of Jesus. I
was in the Spirit on the Lord's day (a), and heard behind
11 me a loud voice as of a trumpet, saying: What thou seest
write into a book, and send to the seven churches—to 2 Cor. xii. 2.

(a) Or in the day of the Lord.

Ephesus, and to Smyrna, and to Pergamus, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea.

Zec. iv. 2. AND I turned to see what voice was speaking to me. And 12
 having turned I saw seven golden lamp-stands; and in 13
 the midst of the lamp-stands, one like unto a son of man,
 clothed with a garment down to the feet, and girt about the
 Dan. vii. 9. breast with a golden girdle. His head and his hair were 14
 Eze. i. 27. } white like white wool, like snow; and his eyes were like a 15
 Eze. xliii. 2. } flame of fire; and his feet like burnished brass, as if it had
 Isa. xlix. 2. been burnt in a furnace; and his voice was like the voice of
 many waters. And he had in his right hand seven stars; and 16
 from his mouth came forth a sharp two-edged sword; and his
 countenance was like the sun when it shineth in its strength.
 Dan. x. 8. And when I saw him, I fell at his feet as dead. And he laid 17
 his right hand upon me, saying, Fear not; I am the First and
 Luke xxiv. 5. the Last, and the Living One; and I became dead, and, lo, 18
 I am alive for evermore, and have the keys of death and of
 Hades.

WRITE, therefore, what thou didst see, and the things 19
 which are, and the things which shall be hereafter; the 20
 mystery (a) of the seven stars which thou didst see upon my
 Matt. v. 15. right hand, and the seven golden lamp-stands. The seven
 stars are the angels of the seven churches; and the seven
 Phil. ii. 15. lamp-stands are the seven churches.

To the angel of the church in **EPHESUS** write:—

12

These things saith he who holdeth the seven stars in his
 right hand, who walketh in the midst of the seven golden
 lamp-stands: I know thy works, and thy labour and patience, 2
 and how thou canst not bear those who are evil. And thou
 didst try those who say they are apostles, but are not, and
 didst find them liars; and thou hast patience, and didst endure 3
 for my name's sake and hast not grown weary. But, I have 4
 against thee, that thou didst leave thy first love. Remember 5
 Jer. ii. 2. therefore whence thou hast fallen, and repent, and do the
 first works; else I am coming to thee; and I will remove
 Matt. xxi. 41. thy lamp-stand out of its place, unless thou repent. But 6
 this thou hast, that thou hatest the deeds of the Nicolaitans:

(a) Or secret meaning.

- 7 which I also hate. He who hath an ear, let him hear what the Spirit saith to the churches: To him who overcometh I will grant to eat of the Tree of Life, which is in the Paradise of God. Matt. xi. 15.
Gen. ii. 9.
- 8 AND to the angel of the church in SMYRNA write:—
These things saith the First and the Last, who became
9 dead, and is alive: I know thy tribulation and thy poverty (but thou art rich), and the blasphemy of those who say they
10 are Jews, and are not, but are a synagogue of Satan. Fear not those things which thou art about to suffer; behold, the devil will cast some of you into prison, that ye may be tested; and ye will have tribulation ten days. Show thyself faithful
11 unto death, and I will give thee the crown of Life. He who hath an ear, let him hear what the Spirit saith to the churches: He who overcometh shall not be hurt by the second death. 1 Tim. vi. 18.
Rom. ii. 28.
Matt. x. 22.
James i. 12.
Rev. xx. 14.
- 12 AND to the angel of the church in PERGAMUS write:—
These things saith he who hath the sharp two-edged sword :
13 I know where thou dwellest, even where Satan's throne is; and thou holdest fast my name, and didst not deny my faith, even in the days of Antipas my witness, my faithful one
14 who was slain among you, where Satan dwelleth. But I have a few things against thee, because thou hast there those who hold the teaching of Balaam, the man who taught Balak to cast a stumbling-block before the children of Israel, that they might eat things sacrificed unto idols, and commit fornication. So thou hast also those who hold the teaching of the
15 Nicolaitans to a like effect. Repent, therefore; else I am coming to thee quickly, and will make war against them with
16 the sword of my mouth. He who hath an ear, let him hear what the Spirit saith to the churches: To him who overcometh I will give of the hidden manna and will give him a white stone, and on the stone a new name written, which no one knoweth except him who receiveth it. 2 Tim. ii. 12.
1 Num. xxv. 2.
1 Num. xxxi. 16.
Isa. xi. 4.
Psa. xxv. 14.
- 18 AND to the angel of the church in THYATIRA write:—
These things saith the Son of God, who hath eyes like a
19 flame of fire, and his feet are like burnished brass: I know thy works, and thy love and faith and ministry and patience,
20 and thy last works more than the first. Notwithstanding, I have somewhat against thee, because thou sufferest

{ 1 Kings xvi. 31.
1 Kings xxi. 23.
2 Kings ix. 33.

the woman Jezebel, who calleth herself a prophetess; and she teacheth and seduceth my servants to commit fornication, and to eat things sacrificed unto idols. And I gave her time to repent, and she willeth not to repent of her fornication. Behold, I am casting her into a bed, and those who commit adultery with her into great tribulation, unless they repent of her deeds. And I will slay her children with pestilence; and all the churches shall know that I am he who searcheth the thoughts and hearts; and I will give to each of you according to his works. But I say to you, the remnant in Thyatira, as many as hold not this teaching, who know not (as men say) the depths of Satan: I put on you no fresh burden; only, that which ye hold, hold fast till I come. And he who overcometh, and keepeth my works unto the end, to him I will give, even as I have received it from my Father, authority over the nations; and he shall rule them with a rod of iron, as the vessels of a potter are broken to shivers. And I will give him the morning star. He who hath an ear, let him hear what the Spirit saith to the churches.

AND to the angel of the church in SARDIS write:—

These things saith he who hath the seven spirits of God, and the seven stars: I know thy works, that thou hast a name that thou livest, yet art dead. Be watchful, and strengthen the things that remain, which were ready to die; for I have not found thy works perfect before my God. Remember therefore how thou hast received and didst hear; and hold it fast and repent. If therefore thou wilt not watch, I will come as a thief, and thou shalt not know at what hour I will come upon thee. Yet thou hast a few names in Sardis who defiled not their garments; and they shall walk with me in white; for they are worthy. He who overcometh shall be clothed thus in white raiment; and I will not blot his name out of the Book of Life; and I will acknowledge his name before my Father, and before His angels. He who hath an ear, let him hear what the Spirit saith to the churches.

AND to the angel of the church in PHILADELPHIA write:—
These things saith the Holy One, the true, he who hath the key of David, he who openeth and no one shall shut, and shutteth and no one openeth: I know thy works; behold, I have set before thee an open door, which no one can

- shut; for, thou hast a little strength, and didst keep my
 9 word, and didst not deny my name. Behold I cause some of the synagogue of Satan—of those who say that they are Jews, and are not, but lie—behold, I will cause them to come and worship before thy feet, and to know that I loved thee. Isa. lx. 14.
- 10 Because thou didst keep the word of my patience, I also will keep thee from the hour of trial, the hour which will come upon all the world to try those who dwell upon the earth. 2 Pet. ii. 9.
- 11 I come quickly; hold that fast which thou hast, that no one Zeph. i. 14.
- 12 take thy crown. He who overcometh, I will make him a pillar in the sanctuary of my God, and he shall no more go out; and I will write upon him the name of my God, and the name of the city of my God, the New Jerusalem, which cometh down out of heaven from my God; and I will write upon him
- 13 my new name. He who hath an ear, let him hear what the Spirit saith to the churches. Rev. xxi. 2.
- 14 AND to the angel of the church in LAODICEA write:— Isa. lxx. 16.
- These things saith the Amen, the faithful and true witness,
 15 the origin of the creation of GOD: I know thy works, that thou
 16 art neither cold nor hot; I would thou wert cold or hot. So 1 Kings xviii. 21.
- 17 then because thou art lukewarm, and neither hot nor cold, I am ready to spew thee out of my mouth. Because thou sayest, Hos. xii. 8.
- 18 ‘I am rich and have gained riches and have need of nothing’; and knowest not that thou art the wretched, and poor and blind, and naked one; I counsel thee to buy of me gold Isa. lv. 1.
- 19 refined from the fire, that thou mayest become rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness may not appear; and eyesalve to anoint thine eyes, that thou mayest see. As many as Pro. iii. 11.
- 20 I love, I rebuke and chasten; be zealous therefore, and repent. Behold, I stand at the door and knock; if any one hear my voice and open the door, I will come in to him, and will sup with him, and he with me. He who overcometh, Psa. cx. 1.
- 21 I will grant him to sit with me on my throne, even as I also overcame, and sat down with my Father on His throne. He who hath an ear, let him hear what the Spirit Rev. ii. 7.
- 22 saith to the churches.

4 1 AFTER this I looked, and, behold, a door set open in heaven; and the first voice which I heard was as it were of

Rev. xi. 12. a trumpet speaking with me, saying, Come up hither, and I will show thee things which must be hereafter.

Eze. i. 26. Immediately I was in the Spirit; and behold, there was a throne set in heaven, and One was sitting on the throne. And He who sat was, to look upon, like a jasper stone and a sardius; and round about the throne there was a rainbow, in appearance like an emerald. And round about the throne were four and twenty thrones; and upon the thrones were sitting four and twenty elders, clothed in white raiment; and on their heads were crowns of gold. And out of the throne proceed lightnings and voices and thunderings. And there are seven torches of fire burning before the throne; these are the seven spirits of God. And before the throne there is as it were a sea of glass like crystal; and in the midst of the throne, and round about it, are four living beings full of eyes before and behind. And the first being is like a lion, and the second is like a calf, and the third has a face like that of a man, and the fourth is like a flying eagle. And the four living beings have each of them six wings; and they are full of eyes around and within. And they cease not day and night, saying,

Holy, holy, holy,
 LORD God, the Almighty,
 Who was, and is, and is to come!

Rev. v. 14. And whenever the living beings give glory and honour and thanks to Him who sitteth on the throne, who liveth for ever, the four and twenty elders will fall down before Him who sitteth on the throne, and will worship Him who liveth for ever, and will cast their crowns before the throne, saying,

Col. i. 16. Thou art worthy, our LORD and our God,
 To receive glory and honour and power;
 For Thou didst create all things,
 And for Thy pleasure they were, and were created.

Eze. ii. 9. AND I saw in the right hand of Him who sitteth on the throne a book written within and without, sealed with seven seals. And I saw a mighty angel proclaiming in a loud voice: Who is worthy to open the book, and to loose the seals thereof? And no one in heaven or on earth or

- under the earth was able to open the book, or to look
 4 thereon. And I was weeping much, because no one was Gen. xlix. 9.
 5 found worthy to open the book, or to look thereon. And one of
 the elders said to me, Weep not; behold, the Lion which is
 of the tribe of Judah, the Root of David, hath prevailed to
 open the book, and the seven seals thereof.
- 6 And I saw in the midst of the throne and of the four { Isa. liii. 7.
Zec. iv. 10.
2 Ch. xvi. 9.
 living beings, and in the midst of the elders, a Lamb stand-
 ing, as if it had been slain, having seven horns, and seven
 eyes—which are the seven spirits of God sent forth into all
 7 the earth. And he came, and he hath taken it out of the
 right hand of Him who sitteth on the throne.
- 8 And when he had taken the book, the four living beings Psa. cxli. 2.
 and the four and twenty elders fell down before the Lamb,
 having each a harp, and golden bowls full of incense, which
 9 are the prayers of the saints. And they sang a new song,
 saying,
 Thou art worthy to take the book,
 And to open the seals thereof;
 For thou wast slain;
 And didst purchase for God by thy blood,
 Out of every kindred, and tongue, Ex. xix. 6.
 And people, and nation;
 10 And thou madest them kings and priests to our God;
 And they will reign on the earth.
- 11 And I beheld; and I heard a voice, of many angels round Dan. vii. 10.
 about the throne, and of the living beings and the elders;
 and the number of them was ten thousand times ten thousand,
 12 and thousands of thousands; they were saying with a loud
 voice,
 The Lamb which was slain is worthy
 To receive power, and riches, and wisdom,
 And strength, and honour,
 And glory, and blessing.
- 13 And I heard every creature which is in heaven, and on Phil. ii. 10.
 the earth, and under the earth, and on the sea, and all
 which are in them, as they said, Blessing, and honour, and
 glory, and power, be unto Him who sitteth on the throne
 14 and unto the Lamb for ever. And the four living beings Rev. xix. 4.
 said, Amen; and the elders fell down and worshipped.

Rev. v. 5. AND I saw when the Lamb opened one of the seven 1
 seals, and I heard one of the four living beings say, as 6
 Zec. vi. 3. with a sound of thunder, Come. And I saw, and behold, 2
 Isa. xlv. 3. a white horse; and he who sat on it had a bow; and a 3
 crown was given him; and he went forth conquering, and 4
 to conquer.

And when he opened the second seal, I heard the second 5
 living being say, Come. And there went out another 6
 horse, red; and to him who sat thereon it was granted to 7
 take peace from the earth, and that men should kill each 8
 other; and there was given him a great sword.

And when he opened the third seal, I heard the third 9
 living being say, Come. And I saw, and, behold, a black 10
 horse; and he who sat thereon had a balance in his hand. 11
 Rev. ix. 4. And I heard in the midst of the four living beings as it 6
 were a voice, saying, A quart of wheat for a shilling (a),
 and three quarts of barley for a shilling (a); and see that
 thou damage not the oil and the wine.

And when he opened the fourth seal, I heard the voice 7
 of the fourth living being as he said, Come. And I saw, 8
 Eze. xiv. 21. and behold, a pale horse, and the name of him who sat
 on it was Death, and Hades was following with him. And
 authority was given them over the fourth part of the earth,
 to slay with sword, and hunger, and pestilence, and by the
 beasts of the earth.

And when he opened the fifth seal, I saw beneath the 9
 altar the souls of those who had been slain for the word of 10
 Zec. i. 12. God, and for the testimony which they held; and they cried 11
 with a loud voice, How long, dost Thou, the Sovereign (b),
 the holy and true, refrain from judging, and from avenging
 our blood on those who dwell on the earth? And a white 12
 Heb. xi. 40. robe was given to each of them; and it was said to them,
 that they should rest yet a little while, until the number of
 their fellowservants also and of their brethren, who would
 be killed even as they had been, should be completed.

And I saw when he opened the sixth seal, and there 12
 followed a great earthquake; and the sun became black as
 sackcloth of hair, and the whole moon became like blood;

Isa. xxiv. 18.
 Isa. xxiv. 23.
 Isa. xlii. 13.
 Hag. ii. 6.
 Joel ii. 31.
 Isa. xxxiv. 4.

(a) Or a denarius.

(b) Gr. despot, lit. master.

- 13 and the stars of the heavens fell to the earth, even as a fig
 tree casteth its unripe figs when it is shaken by a mighty
 14 wind. And the heavens were withdrawn as a scroll when it
 is being rolled up; and all the mountains and islands were
 15 moved out of their places. And the kings of the earth, and
 the great men, and the chief captains, and the rich men, and
 the mighty men, and every bondman, and every free man,
 hid themselves in the caverns and in the rocks of the moun-
 16 tains, and said to the mountains and rocks, Fall on us, and
 hide us from the face of Him who sitteth on the throne, and
 17 from the wrath of the Lamb; for the great day of their wrath
 has come; and who is able to stand?

{ Psa. cii. 26.
 Isa. xxxiv. 4.
 Heb. i. 12.
 Isa. ii. 9.
 Isa. ii. 19.
 Hos. x. 8.
 Isa. xlii. 13.
 Psa. cx. 5.
 Joel ii. 11.

7

- 1 AFTER this, I saw four angels standing at the four
 corners of the earth, holding back the four winds of the
 earth, that no wind should blow on the earth, or on the sea,
 2 or against any tree. And I saw ascend from the sunrising
 another angel, who had a seal of the living God; and he cried
 with a loud voice to the four angels to whom it was given
 3 to injure the earth and the sea, Injure not the earth, or
 the sea, or the trees, till we have sealed the servants of
 our God on their foreheads.
 4 And I heard the number of those who were sealed; a hun-
 dred and forty-four thousand, sealed out of all the tribes of
 the children of Israel.
 5 Of the tribe of Judah were sealed twelve thousand.
 Of the tribe of Reuben twelve thousand.
 Of the tribe of Gad twelve thousand.
 6 Of the tribe of Asher twelve thousand.
 Of the tribe of Naphtali twelve thousand.
 Of the tribe of Manasseh twelve thousand.
 7 Of the tribe of Simeon twelve thousand.
 Of the tribe of Levi twelve thousand.
 Of the tribe of Issachar twelve thousand.
 8 Of the tribe of Zebulun twelve thousand.
 Of the tribe of Joseph twelve thousand.
 Of the tribe of Benjamin twelve thousand.
 9 AFTER this I saw, and, behold, a great multitude which no
 one could number, out of all nations and kindreds and peoples
 and tongues, stood before the throne, and before the Lamb,

Eze. ix. 2.

Eze. ix. 4.

Rev. xiv. 1.

Rom. xi. 25.

Zec. iv. 7. clothed in white robes, and having palm branches in their hands; and they cried with a loud voice, saying, 10
 Salvation unto our God who sitteth upon the throne,
 And unto the Lamb.

And all the angels were standing round about the throne 11
 and the elders and the four living beings; and they fell on
Jude 25. their faces before the throne and worshipped God, saying, 12
 Amen: Blessing and glory and wisdom
 And thanksgiving and honour
 And power and might
 Unto our God for ever! Amen.

And one of the elders spoke, saying to me, These arrayed 13
 in the white robes, who are they? and whence came they?
John xvi. 33. And I said to him, My lord, thou knowest. And he said to 14
 me, They are those who come out of the great tribulation;
 and they washed their robes and made them white in the
 blood of the Lamb. Therefore they are before the throne 15
Rev. xxi. 3. of God, and serve Him day and night in His sanctuary;
 and He who sitteth on the throne will spread His taber-
Isa. xlix. 10. nacle over them. They shall not hunger any more, nor 16
Isa. xxv. 8. thirst any more; nor shall the sun strike on them, nor
 any heat. For the Lamb which is in the midst of the 17
 throne will be their shepherd, and will lead them to living
 fountains of waters; and God will wipe away every tear
 from their eyes.

Rev. v. 1. AND when he opened the seventh seal, there was silence 18
 in heaven about the space of half an hour.

And I saw the seven angels who stand before God: and 2
 to them were given seven trumpets. And another angel 3
 came and stood at the altar, having a golden censer; and
 there was given to him much incense, that he should add it
 to the prayers of all the saints, upon the golden altar which is
 before the throne. And the smoke of the incense ascended 4
 before God from the angel's hand with (a) the prayers of the
 saints. And the angel took the censer, and filled it from 5
Eze. x. 2. the fire of the altar, and cast it upon the earth; and there
 followed thunderings, and voices, and lightnings, and an

(a) Or for.

- 6 earthquake. And the seven angels who have the seven trumpets prepared themselves to sound.
- 7 AND the first sounded; and there followed hail and fire, mingled with blood, and they were cast upon the earth; and the third part of the earth was burnt up and the third part of the trees were burnt up, and all the green grass was burnt up. † Joel ii. 30.
† Ex. ix. 23.
- 8 AND the second angel sounded; and as it were a great mountain burning with fire was cast into the sea; and the third part of the sea became blood; and the third part of the creatures which were in the sea and had life, died; and the third part of the ships were destroyed. Ex. vii. 20.
- 9
- 10 AND the third angel sounded; and there fell a great star from the heavens, burning like a torch, and it fell upon the third part of the rivers, and upon the fountains of the waters; and the name of the star is Wormwood; and the third part of the waters became wormwood; and from the waters, because they were made bitter, many of mankind died. Jer. ix. 15.
- 11
- 12 AND the fourth angel sounded; and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; that the third part of them might be darkened, and the day might not shine for a third part of it, and the night likewise. Eze. xxxii. 7.
Isa. xiii. 10.
- 13 And I beheld, and heard an eagle (*a*) flying in mid-heaven, saying with a loud voice, Alas, Alas, Alas for the inhabitants of the earth, by reason of the rest of the sounds of the trumpet, of the three angels who are about to sound! Rev. xiv. 6.
- 9
- 1 AND the fifth angel sounded; and I saw a star fall from the heavens to the earth; and there was given him the key of the pit of the abyss. And he opened the pit of the abyss; and there arose out of the pit a smoke, like the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit; and out of the smoke there came locusts upon the earth; and unto them was given authority, as the scorpions of the earth have authority. And it was told them that they should hurt not the grass of the earth, nor any green thing, nor any tree; but only those men who have not the seal of God on their foreheads. And a charge was Luke x. 18.
Rev. xvii. 8.
Joel ii. 2.
Eze. ix. 6.

(*a*) Or angel (but the reading in the text is now generally accepted).

given them that they should not kill these men, but should torment them five months; and the torment they inflict is like the torment from a scorpion when it has struck a man. And in those days men will seek death, and shall in no wise find it; and will desire to die, and death fleeth from them. 6

And in likeness the locusts were like horses made ready for battle, and there were on their heads as it were crowns like gold, and their faces were like the faces of men. And they had hair like the hair of women, and their teeth were like the teeth of lions. And they had breastplates, as it were breastplates of iron; and the sound of their wings was like the sound of chariots, of many horses rushing to war. And they have tails like those of scorpions, and stings; and in their tails is their power to hurt men for five months. 7 8 9 10

They have as king over them the angel of the abyss; his name in Hebrew is Abaddon, and in Greek he hath the name Apollyon (a). 11

One woe is past; behold, there come two more woes here after. 12

AND the sixth angel sounded, and I heard from the four horns of the golden altar which is before God, a voice saying to the sixth angel who hath the trumpet, Loose the four angels who are bound at the great river Euphrates. 13 14

And the four angels were loosed, who were prepared for that hour and day and month and year, to slay the third part of men. And the number of the armies of the horsemen was twice ten thousand times ten thousand; I heard their number. And thus in the vision I saw the horses, and those who sat upon them having breastplates of fire and of jacinth and of brimstone; and the heads of the horses were like the heads of lions, and out of their mouths issued fire and smoke and brimstone. 15 16 17

Through these three scourges the third part of men were killed, by the fire, and the smoke, and the brimstone, which issued from their mouths. For the power of the horses is in their mouths, and in their tails; for their tails are like serpents, having heads, and with them they hurt. 18 19

And the rest of mankind who were not killed by these 20

- plagues, repented not of the works of their hands, that they should refrain from worshipping the evil spirits, and the idols of gold and of silver and of brass and of stone and of wood, which cannot see or hear or walk; neither repented they of their murders, or of their sorceries, or of their fornication, or of their thefts.
- 10 And I saw another mighty angel come down from heaven, clothed with a cloud; and the rainbow was on his head, and his face was like the sun, and his feet were like pillars of fire; and he had in his hand a little book set open; and he set his right foot upon the sea, and his left foot on the land, and cried with a loud voice, as a lion roareth; and when he had cried, the seven thunders uttered their voices. And when the seven thunders had uttered their voices, I was about to write; and I heard a voice from heaven saying, Seal up those things which the seven thunders uttered, and write them not.
- And the angel whom I saw standing on the sea and on the land lifted up his right hand to the heavens, and swore by Him who liveth for ever, who created the heavens and the things which are therein, and the earth and the things which are therein, and the sea and the things which are therein, that there shall be delay (a) no longer; but that in the days of the voice of the seventh angel, when he is about to sound, the mystery (b) of God shall be finished, even as He declared the good news to His servants the prophets.
- And the voice which I heard from heaven, I heard it speaking with me again, saying, Go, take the book which is set open in the hand of the angel who standeth on the sea and on the land. And I went my way to the angel, telling him to give me the little book. And he said to me, Take it, and eat it up; and it will make thy belly bitter, but in thy mouth it will be as sweet as honey. And I took the little book out of the angel's hand, and ate it up; and it was in my mouth as sweet as honey; and when I had eaten it, my belly was made bitter. And they said to me, Thou must prophesy again before many peoples and nations and tongues and kings.

{ Psa. cxv. 4.
1 Psa. cxxxv. 15.

Rev. xxii. 15.

Eze. ii. 9.

Jer. xxv. 30.

Dan. viii. 26.

{ Dan. xii. 4.
Dan. xii. 7.
Dan. xii. 9.

Rev. xi. 15.

Eze. ii. 8.

Eze. iii. 1.

Jer. i. 9.

(a) Or time.

(b) Or secret purpose.

Eze. xl. 3.)
Eze. xli. 13.)

Dan. vii. 25.

Zec. iv. 11.

2 Kings i. 9.

1 Kings xvii. 1.)
Ex. vii. 20.)

Dan. vii. 21.

Psa. lxxix. 3.

Eze. xxxvii. 5.

1 Thess. iv. 17.

Mal. iii. 18.

AND there was given me a reed like a rod, and one said, Rise, and measure the sanctuary of God, and the altar, and those who worship therein. But the court which is outside the sanctuary, exclude it, and measure it not, for it is given to the Gentiles; and they will tread the Holy City under foot forty-two months. And I will give power to my two witnesses, and they shall prophesy for one thousand two hundred and sixty days, clothed in sackcloth. These are the two olive trees, and the two lamp-stands which stand before the Lord of the earth. And if any one seeks to hurt them, fire proceedeth out of their mouths, and devoureth their enemies; and if any one shall seek to hurt them, he must in this manner be slain. These have authority to shut the heavens, that it rain not in the days of their prophecy; and have authority over the waters to turn them to blood, and to smite the earth with every plague, as often as they will. And when they shall have finished their testimony, the beast which ascendeth out of the abyss will make war against them, and will overcome them and kill them. And their dead bodies lie in the street of the great city, which spiritually is called Sodom and Egypt; where also their Lord was crucified. And men from among the peoples and tribes and tongues and nations look upon their dead bodies three days and a half, and suffer not their dead bodies to be put into graves. And those who dwell on the earth rejoice over them, and make merry; and they will send gifts to each other; because these two prophets tormented those who dwell on the earth.

And after the three days and a half, a spirit of life from God entered them, and they stood upon their feet; and great fear fell upon those who beheld them. And they heard a loud voice from heaven saying to them, Come up hither. And they went up into heaven in the cloud; and their enemies beheld them.

And the same hour there came a great earthquake, and the tenth part of the city fell, and in the earthquake were slain seven thousand persons; and the remnant were affrighted, and gave glory to the God of heaven.

The second woe is past; behold, the third woe cometh quickly.

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- 15 AND the seventh angel sounded ; and there followed loud voices in heaven, saying,
 The kingdom of the world
 Has become the kingdom of our LORD,
 And of His Christ ;
 And He shall reign for ever.
- 16 And the four and twenty elders who sit before God on their thrones, fell upon their faces, and worshipped God,
 17 saying, We give Thee thanks, O LORD God, the Almighty, who art, and wast ; because Thou hast taken Thy great power, and didst reign. And the nations were angry, and Thy wrath came, and the time of the dead, that they should be judged ; and that Thou shouldest give their reward to Thy servants the prophets, and to the saints and those who fear Thy name, the small and the great ; and shouldest destroy those who destroy the earth.
- 19 And the sanctuary of GOD was opened in heaven, and there appeared in His sanctuary the ark of His covenant ; and there followed lightnings, and voices, and thunderings, and an earthquake, and great hail.
- 12 1 AND there appeared a great sign in heaven ; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars ; and she being with child cried out, travailing in birth, and in agony to bring forth.
- 3 And there appeared another sign in heaven ; and behold, a great red dragon, having seven heads and ten horns, and upon his heads seven diadems. And his tail drew the third part of the stars of the heavens, and cast them to the earth : and the dragon stood before the woman who was about to be delivered, to devour her child as soon as she was delivered.
- 5 And she brought forth a man-child, who is to rule all the nations with a rod of iron ; and her child was caught up to God, and to His throne. And the woman fled into the wilderness, where she hath a place prepared by God, that there, for one thousand two hundred and sixty days, they may nourish her.
- 7 And there arose a war in heaven ; Michael and his angels warring against the dragon ; and the dragon and his angels made war and prevailed not ; neither was their place found any

{ Dan. ii. 44.
 { Dan. vii. 14.

Rev. iv. 4.

{ Psa. ii. 1.
 { Psa. ii. 5.
 { Psa. xlv. 6.
 { Dan. vii. 10.
 { Dan. vii. 22.
 { Psa. cxv. 13.
 { Dan. xi. 44.

{ Mic. iv. 9.
 { Isa. lxvi. 7.

Dan. vii. 7.

Dan. viii. 10.

{ Isa. lxvi. 7.
 { Psa. ii. 10.

Dan. vii. 25.

{ Dan. x. 13.
 { Dan. x. 21
 { Dan. xii. 1.

longer in heaven. And the great dragon was cast down, the
old serpent, called the Devil and Satan, who deceiveth the
whole world ; he was cast down unto the earth, and his angels
were cast down with him. 9

Rev. xi. 15. And I heard a loud voice saying in heaven, 10
Now have come the salvation and the power
And the kingdom of our God,
And the authority of His Christ ;
For the accuser of our brethren is cast down,
Who accuseth them before God day and night.
Rom. viii. 33. And they overcame him because of the blood of the Lamb, 11
And because of the word of their testimony ;
And, even unto death, they loved not their lives.
Psa. xcvi. 11. Therefore rejoice, O heaven, 12
And ye who dwell therein !
Alas for the inhabitants of the earth
And of the sea !
For the devil has come down to you,
Having great wrath
Because he knoweth that he bath but a short season.

And when the dragon saw that he was cast unto the 13
earth, he persecuted the woman who had brought forth the
man-child. And to the woman were given the two wings of 14
the great eagle, that she might fly from the face of the serpent
into the wilderness, into her place, where she is to be nourished
for a time and times and half a time. And the serpent cast 15
out of his mouth after the woman water like a river, that he
might cause her to be carried away by the flood. And the 16
earth helped the woman, and the earth opened her mouth and
swallowed the flood which the dragon cast out of his mouth.
Gen. iii. 15. And the dragon was wroth with the woman, and went away 17
to make war with the remnant of her seed, who keep the
commandments of God and have the testimony of Jesus. And 18
he stood upon the sand of the sea. 13

Dan. vii. 7. AND I saw a beast rise out of the sea ; it had ten
horns, and seven heads, and upon its horns ten diadems, and
upon its heads names of blasphemy. And the beast which 2
I saw was like a leopard, and its feet were like the feet of
a bear, and its mouth was like the mouth of a lion ; and the

- dragon gave it his power, and his throne, and great authority. And I saw one of its heads as it were mortally wounded; and its mortal wound was healed; and the whole earth wondered after the beast. And they worshipped the dragon because he gave his authority to the beast; and they worshipped the beast, saying, Who is like the beast? and who is able to make war against it?
- And there was given to it a mouth speaking great things and blasphemies; and authority was given to it to do its works during forty-two months. And the beast opened its mouth in blasphemies against God, to blaspheme His name, and His tabernacle, even those who have their tabernacle in heaven.
- And it was permitted to make war against the saints and to overcome them; and to it was given authority over every kindred and people and tongue and nation.
- And all who dwell upon the earth will worship the beast, every one whose name has not been written, from the foundation of the world, in the Book of Life of the Lamb which hath been slain. If any one hath an ear, let him hear. If any one is for captivity, into captivity he goeth; if any one shall kill with the sword, he must be killed with the sword. Here are shown the patience and faith of the saints.
- AND I saw another beast coming up out of the earth; it had two horns like those of a lamb, and it spoke as a dragon. And it exercises all the authority of the first beast in its presence, and causes the earth and those who dwell therein to worship the first beast, whose mortal wound was healed. And it works great signs, so that it makes fire come down from the heavens to the earth in the presence of men; and by means of those signs which it was given power to do in the presence of the beast, it deceiveth those who dwell on the earth; saying to them, that they should make an image to the beast which hath the wound by a sword, yet lived.
- And it was permitted to give breath to the image of this beast, that the image should both speak, and cause that as many as would not worship it should be killed.
- And it caused all, small and great, rich and poor, free and bond, to receive a mark on their right hands, or on their foreheads; and that no one might buy or sell, except

Rev. xvii. 14.

{ Dan. vii. 8.
Dan. vii. 25.

{ Dan. viii. 10.
Dan. viii. 24
Dan. v. 19.
Dan. ii. 37.

{ Isa. xiv. 2.
Gen. ix. 6.

Matt. xxiv. 24.

Dan. iii.

Rev. xvi. 2.

Rev. xv. 2.

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him who has the mark—the name of the beast or the number of its name.

Here is seen wisdom. Let him who hath understanding count the number of the beast ; for it is the number of a man ; and its number is six hundred and sixty-six.

Psa. ii. 6. }
Isa. lix. 20. }

AND I saw, and behold, the Lamb stood on mount Zion, and with him a hundred and forty-four thousand, having his name and the name of his Father written on their foreheads.

Rev. xix. 6.

And I heard a sound from heaven, like the sound of many waters, and like the sound of loud thunder ; and the sound which I heard was as of harpers harping with their harps ; and they sing a new song before the throne, and before the four living beings and the elders ; and no one could learn that song but the hundred and forty-four thousand who

Can. i. 3.

were purchased from the earth. These are they who were not defiled with women ; for they are virgins. These are they

Psa. xxxii. 2.

who follow the Lamb whithersoever he goeth. These were purchased from among men, as firstfruits unto God and the Lamb. And in their mouths was found no lie ; they are without spot.

2 Sam. xxiii. 5.

Matt. iv. 16.

And I saw another angel flying in mid-heaven, having an everlasting gospel to preach to those who are sitting upon the earth, even to every nation and kindred and tongue and people, saying with a loud voice, Fear God, and give glory to Him ; for the hour of His judgment has come ; and worship Him who made the heavens, and the earth and sea, and fountains of waters.

Rev. xv. 4.

Isa. xxi. 9. }
Jer. li. 8. }
Dan. iv. 27. }

And another, a second angel, followed, saying, Fallen, fallen has Babylon the great ! she who made all the nations drink of the wine of the wrath of her fornication.

Isa. li. 22. }
Jer. xxv. 15. }

And another, a third angel, followed them, saying with a loud voice, If any man worships the beast and its image, and receives its mark on his forehead or on his hand, he shall drink of the wine of the wrath of God which is poured out without mixture from the cup of His indignation, and shall be tormented with fire and brimstone in the presence of holy angels and in the presence of the Lamb. And the smoke of the torment of these men ascendeth for ever ; and they who worship the beast and its image, and whoso-

Isa. xxxiv. 10.

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ever receiveth the mark of its name, have no rest day or night.

12 Here is the patience of the saints, who keep the commandments of God and the faith of Jesus.

13 And I heard a voice from heaven saying, Write, Blessed are the dead who die in the Lord henceforth! Yea, saith the Spirit, that they may rest from their labours; for their works follow with them. 1 Thess. iv. 14.

14 AND I saw, and behold, a white cloud, and upon the cloud one sitting like unto a son of man, having on his head a { Dan. vii. 13.
Isa. xix. 1.

golden crown, and in his hand a sharp sickle. And another Joel iii. 13.

angel came out of the sanctuary, crying with a loud voice to him who was sitting on the cloud, Send out thy sickle, and reap; for the time has come to reap; for the harvest of the earth is ripe. And he who sat on the cloud cast his sickle on the earth; and the earth was reaped.

17 And another angel came out of the sanctuary which is in heaven, he also having a sharp sickle. And another angel Rev. xiv. 15.

came out from the altar, he who hath authority over fire; and he cried in a loud voice to him who had the sharp sickle, saying, Send out thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel cast his sickle unto the earth, and gathered the clusters of the vine of the earth, and cast them into the great winepress of the wrath of God. And the winepress was trodden outside the city; and out of the winepress came forth blood, as high as the horses' bits, for a thousand six hundred furlongs. { Joel iii. 13.
Isa. lxiii. 3.
Lam. i. 15.

20 Heb. xiii. 11.

15 1 AND I saw in heaven another sign, great and marvellous, seven angels having the last seven plagues; for in them is filled up the wrath of God. And I saw as it were a sea of glass, mingled with fire; and those who had come off victorious from the beast and from its image and from the number of its name, standing on the sea of glass, having 2 harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying:

Eze. xi. 22.

Ex. xv. 11.

Great and marvellous are Thy works,

Lord God, the Almighty;

Just and true are Thy ways,

| | | |
|---|---|----|
| | Thou King of the nations (a). | |
| Jer. x. 7. } Psa. lxxxvi. 9. } | Who will not fear, O LORD, | 4 |
| | And glorify Thy name? | |
| | For Thou only art holy; | |
| | For all the nations will come and worship before Thee; | |
| | For, Thy judgments are made manifest. | |
| Rev. xl. 10. | And afterwards I saw, and the sanctuary of the taber- | 5 |
| | nacle of the testimony in heaven was opened; and out of | 6 |
| | the sanctuary there came, clothed in pure shining linen, | |
| Eze. x. 7. | and girt about their breasts with golden girdles, the seven | 7 |
| | angels who have the seven plagues. And one of the four | |
| | living beings gave to the seven angels seven golden bowls | 8 |
| | full of the wrath of God who liveth for ever. And the | |
| | sanctuary was filled with smoke from the glory of God, | |
| Eze. x. 4. } Isa. vi. 4. } 1 Kin. viii. 11. } | and from His power; and no one was able to enter the | |
| | sanctuary, till the seven plagues of the seven angels were | |
| | ended. | 16 |
| | And I heard a loud voice out of the sanctuary saying to | 1 |
| | the seven angels, Go your ways, and pour out into the earth | |
| | the seven bowls of the wrath of God. | |
| Eze. x. 2. } Ex. ix. 10. } | AND the first departed, and poured out his bowl into | 2 |
| | the earth; and there came a noisome and grievous sore upon | |
| | the men who had the mark of the beast, and upon those | |
| | who worshipped its image. | |
| Ex. vii. 10. | And the second poured out his bowl into the sea; and it | 3 |
| | became blood as of a dead man; and every living creature, | |
| | the things which were in the sea, died. | |
| | AND the third poured out his bowl into the rivers and the | 4 |
| | fountains of the waters; and it became blood. And I heard | 5 |
| | the angel of the waters say, Thou art righteous, Thou who art | |
| | and wast, the Holy One, because Thou judgedst thus. For | 6 |
| Ex vii. 21. } Eze. xvi. 38. } | they shed the blood of saints and prophets, and Thou hast | |
| | given them blood to drink; they are worthy! And I heard | 7 |
| | the altar saying, Even so, LORD GOD, the Almighty, true and | |
| | righteous are Thy judgments. | |
| | AND the fourth poured out his bowl upon the sun; and to | 8 |
| Dan. v. 22. | him it was given to scorch men with fire. And men were | 9 |
| | scorched with great heat, and blasphemed the name of God, | |

(a) *Or* ages, *or* saints.

who hath the authority over these plagues; and they repented not, to give Him glory.

- 10 AND the fifth poured out his bowl upon the throne of the beast; and his kingdom became full of darkness; and they
11 gnawed their tongues through pain, and blasphemed the God of heaven because of their pains and their sores; and they repented not of their deeds.

- 12 AND the sixth poured out his bowl upon the great river Euphrates; and the water thereof was dried up, that the way of the kings from the sunrising might be prepared. { Isa. xi. 15.
Jer. l. 38.

- 13 And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and

- 14 out of the mouth of the false prophet. For they are spirits of devils, working signs; and they go forth to the kings of the whole world, to gather them to the war of the great Zep. iii. 8.
Joel iii. 2.

- 15 day of God the Almighty; (Behold, I come as a thief; blessed is he who watcheth, and keepeth his garments, Zec. xiv. 2.

- 16 lest he walk naked, and men see his shame); and they gathered them together into the place called in Hebrew, Har-magedon.

- 17 AND the seventh poured out his bowl upon the air; and there came a loud voice out of the sanctuary, from the Rev. xxi. 6.

- 18 throne, saying, It is done! And there came lightnings and voices and thunderings; and there came a great earthquake, such that there came not, since a man came upon the earth,

- 19 so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came into remembrance before God, that He might give her the cup of the wine of the fiercer-ness of His wrath. And every island fled away, and Isa. li. 17.

- 20 the mountains were not found. And out of the heavens there fell upon men a great hail, each stone nearly a hundredweight; and men blasphemed God because of the Ex. ix. 24.
Ex. ix. 34.

- 21 plague of the hail; for the plague thereof was exceedingly great.

- 17 1 AND one of the seven angels who had the seven bowls came and talked with me, saying, Come hither; I will show thee the judgment of the great harlot who sitteth upon
2 many waters; with whom the kings of the earth committed Jer. li. 13.
Jer. li. 7.

fornication, and the inhabitants of the earth were made drunk with the wine of her fornication.

Dan. vii. 7.

So he carried me away in spirit into a wilderness; and I saw a woman sitting upon a scarlet-coloured beast, which was full of names of blasphemy, and had seven heads and ten horns. And the woman was arrayed in purple and scarlet, and decked with gold and precious stone and pearls, and had in her hand a golden cup full of abominations, even the unclean things of her fornication; and upon her forehead was a name written, a mystery,

Jer. li. 7.

2 Thess. ii. 7.

BABYLON THE GREAT, THE MOTHER OF THE HARLOTS AND ABOMINATIONS OF THE EARTH.

Rev. xvi. 6.

And I saw the woman drunk with the blood of saints, and with the blood of the martyrs of Jesus; and when I saw her, I wondered with a great wonder.

Dan. vii. 11.

And the angel said to me, Wherefore didst thou wonder? I will tell thee the mystery of the woman, and of the beast which carrieth her, which hath the seven heads and the ten horns. The beast which thou sawest was, and is not; and will ascend out of the abyss, and goeth unto destruction; and those who dwell on the earth, whose names have not been written from the foundation of the world on the Book of Life, will wonder when they behold the beast, that it was, and is not, and will come. Here is seen the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth. And they are seven kings: the five have fallen, the one is, the other has not yet come; and when he cometh, he must continue a little while. And the beast which was, and is not, is, moreover, itself eighth, and is from the seven, and goeth unto destruction. And the ten horns which thou sawest are ten kings, who have received no kingdom as yet; but receive authority as kings for one hour, with the beast. These have one mind, and give their power and authority to the beast. These will make war with the Lamb, and the Lamb will overcome them; for he is Lord of lords and King of kings; and those who are with him are called, and chosen, and faithful.

Rev. xiii. 8.

Rev. xiii. 1.

Dan. vii. 20. }
Dan. vii. 24. }

Dan. viii. 25.

Isa. viii. 7. }
Jer. xlvii. 2. }

And he said to me, The waters which thou sawest, where

the harlot sitteth, are peoples and multitudes, and nations
 16 and tongues. And the ten horns which thou sawest and the
 beast, these will hate the harlot, and make her desolate and
 17 naked, and will devour her flesh and burn her with fire. For Acts iv. 27.
 God put into their hearts to do His mind, and to come to
 one mind, and to give their kingdom to the beast, until the
 18 words of God shall be accomplished. And the woman whom Rev. xvi. 19.
 thou didst see is the great city which reigneth over the kings
 of the earth.

18 1 AFTER these things I saw another angel coming down
 from heaven, having great authority; and the earth was
 2 lighted up by his glory. And he cried out with a strong { Isa. xxi. 9.
 voice, saying, { Jer. li. 8.
 { Jer. xiii. 21.

Fallen, fallen, has Babylon the great,
 And has become a habitation of evil spirits,
 And a hold of every foul spirit,
 And a hold of every unclean and hateful bird.
 3 For all the nations have drunk from the wine
 Of the wrath of her fornication;
 And the kings of the earth committed fornication with { Jer. li. 7.
 her; { Neh. iii. 4.

And the merchants of the earth became rich
 Through the power of her wantonness.
 4 And I heard another voice from heaven, saying, { Isa. lii. 11.
 Come out of her, my people, { Jer. l. 8.
 That ye be not partakers of her sins, { Jer. li. 6.
 And that ye receive not of her plagues. { Jer. li. 9.
 { Jer. li. 46.
 5 For her sins clave together, even unto the heavens;
 And God remembered her unrighteous deeds.
 6 Render to her even as she rendered,
 And double ye the double according to her works;
 { Jer. l. 15.
 { Jer. l. 29.
 { Psa. cxxxvii. 8.
 In the cup which she mingled
 Mingle to her double.

7 As much as she glorified herself,
 And lived wantonly, { Isa. xlvii. 7.
 { Jer. l. 31.
 So much torment and sorrow give her;
 For in her heart she saith,
 I sit a queen, and am no widow,
 And shall in no wise see sorrow;
 8 Therefore her plagues shall come in one day,

Death, and mourning, and famine ;
 And she shall be utterly burnt with fire ;
 For strong is the LORD God who judged her.

Psa. lxii. 11.

Eze. xxvi. 16.

And the kings of the earth, who committed fornication and
 lived wantonly with her, will weep ; and when they shall
 see the smoke of her burning, as they stand afar off for fear 9
 of her torment, they will lament over her, saying, 10

Rev. xvii. 19.

Alas, alas, the great city Babylon,
 The mighty city !

Eze. xxvii. 1. }

Isa. 23. }

For in one hour thy judgment has come.

Rev. xvii. 4.

And the merchants of the earth weep and mourn over 11
 her ; for no one buyeth their freight any more ; freight 12
 of gold, and silver, and precious stone, and pearls, and fine
 linen, and purple, and silk, and scarlet ; and every sweet-
 scented wood, and all manner of vessels of ivory ; and all
 manner of vessels of most precious wood and brass and iron
 and marble ; and cinnamon, and spice, and incense, and oint- 13
 ment, and frankincense, and wine, and oil, and fine flour, and
 wheat, and cattle, and sheep, and freight of horses and of
 chariots and of slaves ; and souls of men. And the fruits 14
 which thy soul longed after departed from thee, and all the
 dainty and the goodly things perished from thee.

Eze. xxvii. 13.

And men will find them no more at all.

The merchants of these things, who were made rich by 15
 her, will stand afar off for the fear of her torment, weeping
 and wailing, saying, 16

Luke xvi. 19.

Alas, alas, the great city,
 Which was clothed in fine linen and purple and scarlet,
 And decked in gold and precious stone and pearl !

Isa. xxiii. 14.

For in one hour riches so great have come to naught. 17

Isa. xxxiv. 10.

And every shipmaster (a), and every one who saileth to a
 place, and seamen, and as many as trade by sea, stood afar
 off, and cried out as they beheld the smoke of her burning, 18
 saying, What city is like the great city !

Josh. vii. 6. }

Job ii. 12. }

And they cast dust on their heads, and were crying out, 19
 weeping and wailing, saying,

Alas ! alas, the great city,
 Wherein all who had their ships at sea

- Grew rich by reason of her costliness !
 For in one hour she is made desolate :—
- 20 Rejoice over her, O Heaven,
 And ye the saints and the apostles and the prophets ;
 For, with her judgment upon you,
 God hath judged her.
- 21 AND a mighty angel took up a stone like a great millstone,
 and cast it into the sea, saying, Thus with violence will
 Babylon, the great city, be thrown down !
 And she will be found no more at all.
- 22 And sound of harpers and musicians
 And flute-players and trumpeters
 Will be heard in thee no more at all ;
 And craftsman,
 Of whatever craft,
 Will be found in thee no more at all ;
 And sound of millstone
- 23 Will be heard in thee no more at all ;
 And light of lamp
 Will shine in thee no more at all :
 And voice of bridegroom and bride
 Will be heard in thee no more at all ;
 For thy merchants
 Were the great men of the earth ;
 For by thy sorcery all the nations were deceived.
- 24 And in her was found blood of prophets and of saints and
 of all who have been slain upon the earth.
- 19 1 AFTER these things I heard as it were a loud voice of a
 great multitude in heaven, of those who say,
 Hallelujah !
 The salvation, and the glory, and the power
 Belong to our God ;
- 2 For true and righteous are His judgments ;
 For He judged the great harlot
 Who corrupted the earth with her fornication ;
 And He wrung vengeance from her hand for the blood
 of His servants.
- 3 And a second time they have said, Hallelujah ! And her
 4 smoke goeth up for ever. And the four and twenty elders

{ Isa. xliv. 23.
 { Jer. li. 48.

Jer. li. 63.

Isa. xxiv. 8.
 Jer. vii. 34.

Isa. xxiii. 8.

Jer. li. 49.

Rev. xvi. 7.

Deut. xxxii. 4.
 Deut. xxxii. 43.

Isa. xxxiv. 10.

- and the four living beings fell down and worshipped God
 who sitteth on the throne; and they said, Amen, Hallelujah!
 Psal. cxxxv. 1. } And a voice came forth from the throne, saying, 5
 Psal. cxxxv. 20. } Praise our God, all ye His servants,
 Ye who fear Him,
 The small and the great.
- AND I heard as it were the voice of a great multitude, 6
 and as the voice of many waters, and as the voice of mighty
 thunderings, saying,
 Hallelujah!
 For the LORD our God, the Almighty, reigneth!
 Let us rejoice and be glad, 7
 And we will give the glory to Him;
 For the marriage of the Lamb came,
 And his bride made herself ready;
 And to her was granted to array herself 8
 In fine linen,
 Shining, pure;
 For the fine linen
 Is the righteous deeds of the saints.
- AND he said to me, Write, Blessed are those who have been 9
 called to the marriage supper of the Lamb. And he said to
 me, These are the true sayings of God. And I fell at his 10
 feet to worship him. And he said to me, See that thou do it
 not; I am a fellow-servant with thee, and with thy brethren
 who have the testimony of Jesus; worship God; for the
 testimony of Jesus is the spirit of prophecy.
- AND I saw heaven opened, and, behold, a white horse, and 11
 sitting thereon He who is called Faithful and True; and in
 righteousness he judgeth and maketh war. His eyes are 12
 a flame of fire, and on his head are many diadems; and he
 hath a name written, which none but himself knoweth. And 13
 he is arrayed in a garment dipped in blood; and he has
 been named The Word of God. And the armies which are in 14
 heaven, clothed in fine linen, white and pure, were following
 him upon white horses. And out of his mouth proceedeth 15
 a sharp sword, that with it he may smite the nations;
 and he will rule them with a rod of iron; and he treadeth
 the winepress of the fierceness of the wrath of God the

16 Almighty. And he hath on his garment and on his thigh a name written,

KING OF KINGS, AND LORD OF LORDS.

- 17 And in the sun I saw an angel standing; and he cried with a loud voice, saying to all the birds which fly in mid-heaven, Come, gather yourselves together to the great supper of God; that ye may eat flesh of kings, and flesh of captains, and flesh of mighty men, and flesh of horses, and of those who sit on them, and flesh of all men, both free and bond, and small and great.
- 19 And I saw the beast, and the kings of the earth, and their armies gathered together to make the war against him who sat on the horse, and against his army. And the beast was caught, and with him the false prophet who in his presence wrought the signs with which he deceived those who accepted the mark of the beast, and those who worshipped his image. These two were cast alive into the lake of fire, which burneth with brimstone. And the remnant were slain with the sword of him who sat upon the horse, which sword went forth out of his mouth; and all the birds were filled with their flesh.

Isa. xxxiv. 6.
Eze. xxxix. 17.

Psa. ii. 2.

{ Isa. xxx. 33.
Dan. vii. 11.
{ Dan. vii. 26.

Rev. xix. 17.

20

- 1 AND I saw an angel coming down from heaven, holding the key of the abyss, and, across his hand, a great chain.
- 2 And he laid hold on the dragon, the old serpent, which is the Devil and Satan, and bound him a thousand years, and cast him into the abyss, and locked and sealed it above him, that he should deceive the nations no more till the thousand years should be finished; after that he must be loosed for a little while.
- 4 And I saw thrones, and some sat upon them, and judgment was given unto them; and I saw the souls of those who had been beheaded for the testimony of Jesus, and for the word of God, and whosoever had not worshipped the beast, or his image, and had not received his mark upon their foreheads and upon their hands; and they lived and reigned with Christ a thousand years. The rest of the dead lived not until the thousand years were finished. This is the first resurrection. Blessed and holy is he who hath part in the first resurrection; on these the second death hath no power,

Rev. i. 18.

2 Pet. ii. 4.

Dan. vi. 17.

Dan. vii. 22.

Isa. lxi. 6.

but they will be priests of God and of Christ, and will reign with him the thousand years.

Eze. xxxviii. 2. And when the thousand years are finished, Satan will be loosed out of his prison, and will go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to the war; the number of them being as the sand of the sea. And they went up over the breadth of the earth, and encompassed the camp of the saints and the beloved city; and fire came down out of heaven, and devoured them. And the devil who deceived them was cast into the lake of fire and brimstone, where the beast also and the false prophet are; and they will be tormented day and night for ever.

2 Pet. iii. 10. AND I saw a great white throne, and Him who sitteth on it, from whose face the earth and the heavens fled away; and there was found no place for them. And I saw the dead, the great and the small, standing before the throne; and books were opened; and another book was opened, which is the Book of Life; and the dead were judged according to their works, out of the things that had been written in the books. And the sea gave up the dead who were in it; and Death and Hades delivered up the dead who were in them; and they were judged each man according to his works. And Death and Hades were cast into the lake of fire. This is the second death, the lake of fire. And whosoever was not found written in the Book of Life was cast into the lake of fire.

Isa. lxxv. 17. AND I saw new heavens and a new earth; for the first heavens and the first earth passed away; and no longer is there the sea. And I saw the holy city, a new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice out of the throne, saying,

Eze. xxxvii. 27. Behold, the tabernacle of God is with men,
 And He will dwell with them,
 And they will be His people,
 And God Himself will be with them,
 Isa. xxv. 8. And will wipe away every tear from their eyes;
 Isa. lxxv. 19. And there will be death no longer,

Neither will there any longer be
Mourning, or crying, or pain ;
For the first things passed away.

- 5 And He who sitteth upon the throne said, Behold, I make Isa. xliii. 19.
all things new. And He said, Write ; for these words are
6 faithful and true. And He said to me, They have come to pass ! Isa. lv. 1.
I am the Alpha and the Omega, the Beginning and the End.
To him who is athirst I will give of the fountain of the Water
7 of Life freely. He who overcometh shall inherit these things ;
8 and I will be to him, God, and he shall be to Me a son. But Luke xii. 4.
the fearful, and unbelieving, and abominable, and murderers,
and fornicators, and sorcerers, and idolaters, and all liars,
shall have their part in the lake which burneth with fire and
brimstone ; which is the second death.
- 9 And there came one of the seven angels who had the seven Rev. xv. 1.
bowls, they who were laden with the seven last plagues ; and
he talked with me, saying, Come hither, I will show thee the
bride, the Lamb's wife.
- 10 And he carried me away in spirit to a great and lofty Eze. xl. 2.
mountain, and showed me the holy city, Jerusalem, de-
11 scending out of heaven from God, having the glory of God.
Its light-giver is like a stone most precious, even like a
12 jasper stone, shining like crystal ; it hath a wall great and Eze. xlviii. 31.
high ; it hath twelve gates, and at the gates twelve angels,
and names written thereon, which are the names of the
13 twelve tribes of the children of Israel ; on the east three
gates, and on the north three gates, and on the south three
14 gates, and on the west three gates. And the wall of the
city hath twelve foundations, and on them twelve names of
the twelve apostles of the Lamb.
- 15 And he who talked with me had a measure, a golden Zec. ii. 1.
reed, that he might measure the city, and the gates thereof, Eze. xl. 3.
16 and the wall thereof. And the city lieth in a square, and
its length is as great as the breadth ; and he measured
the city with the reed, twelve thousand furlongs. The
length and the breadth and the height of it are equal.
- 17 And he measured the wall thereof, a hundred and forty-
four cubits, according to the measure of a man, that is, of
an angel.
- 18 And its wall is built of jasper ; and the city is pure

gold, gold like pure glass. The foundations of the wall 19
 Isa. liv. 11. } of the city are garnished with all manner of precious
 Eze. xlviii. 35. } stones—the first foundation, jasper; the second, sapphire;
 the third, chalcedony; the fourth, emerald; the fifth, 20
 sardonyx; the sixth, sardius; the seventh, chrysolite; the
 eighth, beryl the ninth, topaz; the tenth, chrysoprase; the
 eleventh, jacinth; the twelfth, amethyst. And the twelve 21
 gates are twelve pearls; each of the gates is of one pearl;
 and the street of the city is pure gold, as it were trans-
 parent glass.

And I saw in it no sanctuary; for the LORD God the 22
 Isa. lx. 19. Almighty, and the Lamb, are its sanctuary. And the city 23
 hath no need of the sun or of the moon that they should
 shine on it; for the glory of God enlightened it, and the
 Lamb is the lamp thereof.

And the nations will walk by the light of it; and the kings 24
 Isa. lx. 3. } of the earth are bringing into it their glory. And its gates 25
 Isa. lx. 11. } will not be shut at all by day; for there will be no night there.
 Isa. lx. 20. }

And they will bring into it the glory and the honour of the 26
 Isa. lii. 1. nations. And there shall in no wise enter it any thing un- 27
 clean, neither he who worketh abomination and a lie; those
 only shall enter who have been written in the Lamb's Book
 of Life.

AND he showed me a river of water of life, bright as 1 22
 Zec. xiv. 8. } crystal, proceeding out of the throne of God and of the Lamb.
 Eze. xlvii. 1. }
 Eze. xlviii. 7. } In the midst of the street of the city, and on each side of the
 Eze. xlviii. 12. } river, is a Tree of Life, bearing twelve fruits; yielding its
 fruit every month; and the leaves of the tree are for the
 healing of the nations.

And there will be no more curse; but the throne of God 3
 Zec. xiv. 11. and of the Lamb will be in it; and His servants will serve 4
 Him; and they will see His face; and His name will be on 5
 Isa. xxiv. 23. } their foreheads. And there will be night no longer; and they
 Isa. lx. 19. } need no light of lamp, neither light of sun; for the LORD
 Eze. xlviii. 37. } God will give light upon them; and they will reign for ever.

AND he said to me, These words are faithful and true; 6
 Rev. i. 1. and the LORD, the God of the spirits of the prophets, sent 7
 His angel to show to His servants the things which must
 Rev. xxii. 10. shortly come to pass. And, lo, I am coming quickly. Blessed
 is he who keepeth the sayings of the prophecy of this book.

- 8 And I John saw and heard these things. And when I had heard and seen, I fell down to worship before the feet of the angel who showed me these things. Then he said to me, See that thou do it not; I am a fellow-servant with thee, and with thy brethren the prophets, and with those who keep the sayings of this book; worship God.
- 10 And he said to me, Seal not the sayings of the prophecy of this book; the time is at hand. He who is unrighteous, let him do unrighteousness still; and he who is filthy, let him be made filthy still; and he who is righteous, let him work righteousness still; and he who is holy, let him be made holy still. (Dan. viii. 26.
Dan. xii. 4.
- 12 LO! I AM COMING quickly; and my reward is with me, to render to each according as his work is. I am the Alpha and the Omega, the First and the Last, the Beginning and the End. Blessed are those who wash their robes (a), that they may have the authority over the Tree of Life, and may enter the city through the gates. Outside are the dogs and the sorcerers, and the fornicators and the murderers, and the idolaters, and every one loving and making a lie. Isa. xl. 10.
Isa. xli. 4.
Isa. xliv. 6.
- 16 I Jesus sent my angel to testify to you these things for the churches. I am the root and the offspring of David, the bright, the morning, star. And the Spirit and the bride say, Come! And let him who heareth say, Come! And let him who is athirst come; let him who is willing take Water of Life freely. (Isa. xi. 1.
Isa. xi. 10.
Isa. lv. 1.
- 18 I testify to every one who heareth the words of the prophecy of this book, If any one shall add to these things, God will add to him the plagues which have been written in this book; and if any one shall take away from the words of the book of this prophecy, God will take away his part from the Tree of Life, and out of the Holy City, which have been written in this book. Deut. iv. 2.
Deut. xii. 32.
- 20 He who testifieth these things saith, Yea, I am coming quickly. Hab. ii. 3.
- Amen. Come, Lord Jesus.
- 21 The grace of the Lord Jesus be with all. 2 Thess. iii. 18.

(a) Some MSS. have 'those who do his commandments.'

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